

AN ANSWER
TO A BOOK ENTITLED,
AN HUMBLE
REMONSTRANCE:

In which,
The Originall of { LITURGY } is discussed.
 { EPISCOPACY }

And Queres propounded Concerning both.

The PARITY of Bishops and Presbyters in Scripture Demonstrated.

The occasion of their IMPARITY in Antiquitie discovered.

The DISPARITY of the Ancient and our Moderne Bishops manifested.

The ANTIQVITY of Ruling Elders in the Church vindicated.

The PRELATICAL Church Bownded.

IEREMY 6. 16.

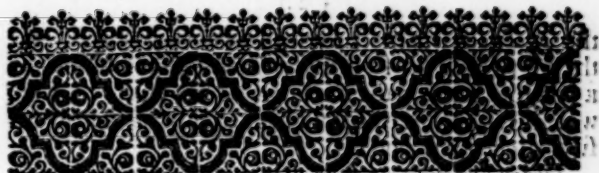
Thus saith the Lord, stand in the waies and Behold, and aske for the old way, which is the good way, and walke therein.

Turtull. de præscr. adu. hæres.

Id Dominicum et verum, quod prius traditum: id autem extraneum et falsum quod sit posterius.

Written by S M E C T Y M N O V E.

Printed in the yeare 1641.



MOST
HONORABLE LORDS,
AND
YE THE KNIGHTS, CITIZENS,
and Burgesſes, of the Honorable
Houſe of Commons.

ALthough wee doubt not, but that booke which was lately directed to your Honours, bearing the name of an *Humble Remonſtrance*, hath had acceſſe unto your preſence: and is in the firſt approaches of it, diſcovered by your diſcerning ſpirits, to bee neither *Humble*, nor a *Remonſtrance*; but a heape of confident, and ungrounded aſſertions; ſo that to your Honours a Reply may ſeeme ſuperfluous. Yet leſt the Authour ſhould glory in our ſilence, as a granting of the cauſe; wee humbly crave your Honours leave, to preſent, not ſo much to your ſelves as to the world by your hands, a review of this remonſtrance; in which the Authour after too large a preface, undertakes the ſupport of two things, which ſeeme to him to bee threatned with danger of a preſent precipice, *the Liturgie and the Hierarchy*.

It was a conſtitution of thoſe admired ſonnes of Juſtice the *Areopagi*; that ſuch as pleaded before them ſhould plead without preſacing and without Paſſion: had your Honours made ſuch a conſtitutio, this Remonſtrance muſt have bene baniſhed from the face of your aſſembly: for

the *Preface* fills almost a fourth part of the booke, and the rest swells with so many *passionate Rhetorizations*, as it is harder for us in the multitude of his words to finde what his argument is, that we have to answer, then to answer it when it is found.

We would not trace him in his words, but close immediately with his arguments; did wee not finde in him a sad exemplification of that Divine Axiome, in *Multitudine verborum non deest peccatum*, in the *Multitude of words there wants no sinne*: for though the Authour is bold to call upon your *Honours* to heare the words of *Truth and confidence*, yet how little truth there in this great confidence, the ensuing discourse shall discover.

His very first words are confident enough, and yet as false as confident; wherein he *Impropriates* all honesty unto these his papers, and brands all others with the name of *Libellers*, and yet himselfe sinnes deeply against the rule of honesty, and lies naked to the Scourge of his owne censure.

1.
Pag. 1. First, in setting a brand upon all writings that have lately issued from the Presse, as if they had *All* forgotten to speake any other language then *Libellous*: it seemes himselfe had forgotten, that some things had issued by Authority of the King and Parliament.

2. Secondly, in taxing (implicitly) all such as will not owne this Remonstrance for theirs: as, none of the Peaceable and well affected Sonnes of the Church of England.

3.
Pag. 2. Thirdly, in censuring the way of petitioning your Honours, the Ancient and ordinary free way of seeking redresse of our evils for a *Tumultuaries* and *under-hand way*.

4.
Pag. 3. Fourthly, in condemning all such as are not fautors of this *Episcopall Cause*, as none of his Majesties good Subjects, engrossing that praise onely to his owne party, saying, the eye of us the good Subjects of this whole Realme are fixed upon your Successor, &c.

5.
Pag. 6. Fifthly, in *Impropriating* to the same party the praise of *Oribodox*, pag. 6. as if to speake a word, or think a thought against

against Episcopacy, were no lesse Heresie, then it was in former time to speake against the Popes supremacie, or the monkes fat Belly; wheteas whether the Episcopall part be the Orthodox, peaceable, well affected part, and his Majesties onely good Subjets, wee leave to your Honours to Judge, upon the numerous Informations that flow in unto you from the severall parts of this Kingdome.

Nor can they decline your Judgement, *seeing now you are* Pag. 2.
(through Gods blessing) happily met in a much longed for Parliament: but whether so much longed for by him and his accomplices; as by those against whom he wenders his Style, the Prayers that have obtained this happie meeting, and the prayes that doe attend it, will decide in that great day.

The Helena, whose Champion this Remonstrant chiefly is: is that Governement, which hee calles Sacred, viz. that Governement by Arch-Bishops, Bishops, Deanes, Archdeacons, &c. which, saith he, through the sides of some misliked persons some have endeavoured to wound. Misliked Persons? and why not offending persons? why not guilty persons? when this Honorable house hath found just cause to charge some of them, with crimes of the highest nature. Our zeale for your Honour makes us feare, lest your assembly should suffer in this word; as if your proceedings against such persons should be groundd upon compliance with such as doe mislike them, rather then upon their owne demerits, or the Justice of this Court.

But what ever those Persons be, the Governement is Pag. 7.
selfe is Sacred; which by the joynt confession of all Reformed Divines, derives it selfe from the times of the Blessed Apostles, without any interruption, without contradiction of any one Untruthes.
gregation in the world unto this present age. This is but an Episcopall Bravado, therefore we let it passe, till wee come to close and contend with him in the point; where wee shall demonstrate, that in the compasse of three lines hee hath packt up as many untruths, as could be smoothly couched in so few words, as any man of common understanding, that lookes upon the face of the Governement

of almost all reformed Churches in the Christian world, may at first view discover.

*Remon.
pag. 8.*

But before we come to this, there are yet two things in this preface which we count not unworthy observation. The *First* is, the comparison which he makes between the two Governements, the Civill which with us is *Monarchie*: & the Sacred which with him is *Episcopacy*. Of the first he saith, if *Antiquitie may be the Rule*; (as he pleads it for *Episcopacy*) or if *Scripture* (as he interprets *Scripture*) it is *VARIABLE*, and *ARBITRARIE*: but the other *DIVINE* and *UNALTERABLE*, so that had men petitioned for the altering of *Monarchicall* Government, they had (in his Judgement) beene lesse culpable, both by *Scripture*, and *Antiquity*, then in petitioning the alteration of the *Hierarchicall*: Had he found but any such passage in any of his *Lowd Libellers* (as his modesty is alwaies pleased to tearme them) certainly if wee may borrow his owne phrase, the cares of the *three Interessed Kingdomes*, yea *all the neighbour Churches*, and if we may say, *the whole Christian world*, and *no small part beyond it*, had rung with the lowd cries of no lesse then *Treason, Treason*.

*Malmesbury.
lib. 40.*

Truth is, in his *Antiquity* we finde that this his *uninterrupted sacred Government*, hath so farre invaded the Civill, and so yoked *Monarchie*, even in this Kingdome, as *Malmesbury* reports: That *William Rufus* oppressed by *Bishops*, perswaded the *Jewes* to confute them; promising thereupon to turne *England* to their Religion, that he might bee free of *Bishops*. And this is so naturall an effect of *unalterable Episcopacy*, that *Pius* the fourth to the *Spanish Embassadour*, importuning him to permit *Bishops* to bee declared by the Councell of *Trent* to be *jure Divino*, gave this answer: That his King knew not what he did desire, for if *Bishops* should bee so declared, they would bee all exempted from his Power, and as independent as the Pope himselfe.

*Hist. Concil.
Frid.*

The second thing observable is the comparison hee makes betwene the late *Alterations* attempted in our Neighbour Chutch by his *Episcopall* faction, and that

Alte-

Alteration that is now justly desired by the humble petitioners to this Honorable House. The one being attempted by strangers, endeavoring violently to obtrude Innovations upon a settled Church and State. The other humbly petitioned to the Heads and Princes of our state by Multitudes therein almost ruined by an Innovating Faction: yet doth not this Remonstrant blush to say, if these be branded, (so hee calles the just censures of this Honorable House) For Incendiaries, how shall these Bouteux escape, &c. thus cunningly indeavouring either to justify the former by the practise of the latter, or to render the latter more odious than the former.

Pag. 9.

The attempts of these men whom hee would thus render odious, hee craves leave to present to your Honours in two things, which are the subjects of this quartell: The Liturgie and Episcopacy, and we humbly crave your Honours Leave in both to answer.

SECT. II.

First, the Liturgie of the Church of England (saith he) hath been hitherto esteemed Sacred, reverently used by holy Man-
 yrs, daily frequented by devout Protestants, as that which more then once hath beene confirmed by the Edicts of religious Princes, and your owne Parliamentary Acts, &c. And hath it so? whence then proceede these many Additions and Alterations? that have so changed the face and fabrick of the Liturgie, that as Doctor Hall spake once of the pride of England: if our fore-fathers should revive and see their daughters walking in Cheapside with their fannes and farthingales, &c. they would wonder what kinde of creatures they were, and say Nature had forgot her selfe and brought forth a monster: so if these holy Martyrs that once so reverently used the Liturgie should revive and looke for their Letany stamp by Authority of Parliament, they would be amazed, and wondering say: England had forgotten her selfe and brought forth, &c. Martyrs? what doe wee speake of Martyrs when we know Sir, that one of your owne Bishops said

Liturgy.

Pag. 10.

a Advoc malorum devotura est Ecclesia Dei & sponsa Christi ut hereticorum exempla sectentur et ad celebranda sacramenta celestia, disciplina Lux muruetur detenebris, & id faciant christiani quod Antichristi faciunt.

Opt. Ep. 74.

it

it in the hearing of many not so long since, but you may well remember it. *That the service of the Church of England was not so dress'd, that if the Pope should come and see it, hee would claime it as his owne, but that it is in English.*

It is little then to the advantage of your cause, that you tell us, *it is translated into other languages*; and as little service have they done to the Church of England, who have taught our Prayers to speake Latine againe: For if it be their Language chiefly that overthrowes the Popes claime, take away that, and what hinders then, but the Pope may say, *these are mine.*

As for other Translations and the great applause it hath obtained from Forraigne Divines, which are the fumes this Remonstrant vendicates; what late dayes have produced wee know not; but the great lights of Former Ages have beene farre from this applauding: we are sure judicious Calvine saith, that in the Liturgie there are sundry Tolerabiles Ineptia, which wee thinke is no very great applause.

Page. 13.

To vindicate this Liturgie from scorne (as he calles it) at home, or by your Honours aide to reinforce it upon the Nation, is the worke of his Remonstrance; for the effecting whereof hee falls into an unparalleld discourse about the Antiquity of Liturgies; wee call it unparalleld, because no man that we have seene ever drew the line of Liturgie so high as he hath done.

Just. Mar.
Apost. 2.

Concerning which, if by *Liturgie* this Remonstrant understand an Order observed in Church assemblies of Praying, reading, and expounding the Scriptures, Administring Sacraments, &c. Such a Liturgie wee know and doe acknowledge both Jewes and Christians have used: But if by Liturgie hee understand prescribed and stinckd formes of Administration Composed by some particular men in the Church, and imposed upon all the rest (as this hee must understand or else all hee saith is nothing) wee desire and expect that those formes, which hee saith are yet extant, and ready to be produced, might once appear.

Liturgie of this former sort we finde in *Iustine Martyr* and

and Tertullian. But that there were not such stinted Li-Tert. Ap.
 iurgies as this Remonstrant disputes for, appears by Tertul- ad Gen. c. 39.
 lian, in his *Apol.* Cap. 30. where hee saith the Christians
 of those times did in their publique assemblies pray *sine*
monitore quia de pectore, without any Prompter but their owne
hearts. And that so it should bee the same Father proves
 in his Treatise, *de Oratione: Sunt qua petantur, &c.* There
 are some things to be asked according to the Occasions of every
 man: the Lawfull and ordinary prayer (that is the Lords
 Prayer) being laid as a foundation; It is lawfull to build upon
 that foundation other prayers according to every ones occa-
 sions. And to the same purpose Saint Austin in his 121. Ep.
Liberum est, &c. it is free to aske the same things that are
 desired in the Lords Prayer, *alijs atque alijs verbis,* some- *Inst. Mar.*
 times one way and sometimes an other: And before *Apo. 2.*
 this in that famous place of *Inst. Mar. Apo. 2.* He, who *imponebat con-*
 instructed the people, prayed according to his abilitie, Nor was *ditiones ali-*
 this liberty in prayer taken away, and set and imposed *quas voluit.*
 formes introduced, untill the time that the *Arian* and
Pelagian Heresies did Invade the Church, and then be-
 cause those Heretickes did convey and spread their poy-
 son in their formes of Prayer and Hymnes, the Church
 thought it convenient to restraine the liberty of
 making and using publike formes: And first it ordained
 that none should pray *pro Arbitrio sed semper eadem*
preces, that none should use liberty to vary in prayer; but
 use alwaies the same forme, *Conc. Laod. Can. 18.* yet this
 was a forme of his owne composing, as appears by ano-
 ther *Canon,* wherein it was ordered thus: None should
 use any forme, unless he had first conferred *Cum fratri-*
bus instructioribus: with the more learned of his Brethren, *Conc. Carth.*
Conc. Carth. 3. Can. 23. and lastly that none should use *3. Can. 23.*
 set prayers, but such as were approved of in a Synode, *Anno 397.*
 which was not determined till the yeare 416. *Conc. Milev.*
2. Can. 12. And had there been any Liturgies of Times *Conc. Mi-*
 of the first and most venerable antiquitie producible, the *lev. 2.*
 great admirers of them, and inquirers after them would *Can. 12. Apo.*
 have presented them to the world ere this.

we know that *Bishop Andrewes* in his zeale for Liturgies pursued the inquirie after the *Jewish Liturgie* so farre, that he thought hee had found it; and one there was which he sent to *Cambridge* to be translated: but there it was soone discovered, to have beene made long after the Jewes ceased to be the Church of God; and so himselfe suppress it, that it never saw the light under a translation.

Page. 10.

We wonder therefore, what this Remonstrant meant to affirme so confidently, that *part of the forme of prayer which was composed by our Blessed Saviour, was borrowed from the formes of prayer formerly used by Gods people.* An opinion wee never met before; indeed, wee have read that the *Rabbines* since the dayes of our Saviour have borrowed some expressions from that *Prayer*, and from other *Evangelicall passages*: But we never read till now, that the *Lord Christ* the *wisedome of the Father* borrowed from the *wisedome of the Rabbines* expressions to use in Prayer.

Page. 11.

And as much we wonder by what *Revelation or Tradition* (*Scripture being silent in the thing*) hee knew, that *Peter and Iohn*, when they went up to the Temple to pray, their Prayer was not of a *sudden and extemporary conception, but of a Regular prescription.* Sure wee are some as well read in *Jewish Antiquity*, as this Remonstrant shewes himselfe to be; have told us that the howre of Prayer was the time when the Priest burnt Incense; and the people were at their private prayers without, as appeares, *Luke 1. 9.* where we reade, that while *Zachary* the Priest went in to offer Incense, all the people stood without praying in the time of the Oblation. Which Prayers were so farre from being *Prescript Formes* or Liturgies that they were not *vocall* but *mentall* Prayers, as Master *Meade* tells us in his exposition upon the eighth of the Revelations.

Luke 18.

And what ever *Peter* and *Iohn* did, this we know, that when the *Publican* and the *Pharisee* went up to the Temple to pray (as the Apostles did at the howre of prayer) their prayer was not of *Regular prescription, but of a present Conception.*

But

But if this Remonstrant bee in the right, concerning the Jewish Liturgies, then the Evangelicall Church might better have improved her peace and happinesse, then in composing Modell of Invocation and Thanksgiving, when there is one extant and ready to be produced, that was constantly used by Gods people ever since Moses dayes, and put over to the times of the Gospel and confirmed by Apostolicall practise: or else great is our losse, who are so unhappily deprived of the best improvement, the Church made of her peace and happinesse in the first three hundred yeares: for rejecting those Liturgies that are confest by the Learned to bee Spurious; We challenge this Remonstrant to produce any one Liturgie Euseb. de that was the issue of those times. And blessed Constantine vir. Con. li. was herein as unhappie as we, who needed not have composed formes of prayer for his Guard to use upon the Lords day, but might and would have taken them out of former Liturgies, if there had beene any; And can ye with patience thinke that any ingenuous Christian should bee so transported, as upon such weake and unproved premises to build such a Confident conclusion, as this Remonstrant doth: and in that Conclusion forget the state of the controverisie sliding from the question of a prescribed and imposed Liturgie to an arbitrary booke of prayer. 4. cap. 18.

In his Rhetoricall Encomium of conceived prayer wee shall more willingly beare a part with him, then they whose cause he pleades; for had that beene in their hearts, which is in this booke: to hate, to be guiltie of pouring water upon the Spirit, and gladly to adde oyle rather: so many learned, able, Conscientious Preachers had not beene molested & suspended, for letting the constant flames of their fixed conceptions mount up from the Altar of their zealous hearts unto the throne of Grace: nor had there beene so many advantages watched from some stops and seeming solecismes in some mens prayers, to blaspheme the spirit of Prayer, which though now confest to be so farre from being offensive, that they are as pleasing Musick in the eares of the Almighty: yet time hath beene, when they have sounded as meeke Battologies; nay no better then meeke Blasphemies in the eares of some Bishops. Pag. 11. Pag. 12. Pag. 12.

Pag. 13.

And if this conceived prayer be not to be opposed in another by any man that hath found the true operation of this grace in himselfe: with what spirit then are those possest, that have not only thus raged with their tongues against this way of prayer: but by sealing up the mouthes of Ministers from praying thus in publike, and imposing penances upon private Christians for praying thus in their Families: and compelling them to *abjure* this practise have endeavored with raging violence to banish this divine ordinance from our Churches and dwellings, and protest in open court: it was fitter for *Amsterdam* then for our Churches.

D. Corbet.
M. Novel.

But howsoever this applause of conceived prayer may seeme to be Cordiall, yet he makes it but a *vantage ground* to lift up *publike formes of sacred Church Liturgie* (as hee calles it) the higher, that they may have the greater honour, that by the power of your Authority they bee reinforced, which worke there would have beene no neede to call your Honours to, had not *Episcopall zeale* broke forth into such flames of indignation against conceived prayers, that we have more just cause to implore the propitious aide of the same *Authoritie* to reestablishe the Liberty of this, then they to re-inforce the necessity of that.

Pag. 13.

Yet there are two specious Arguments which this Remonstrant brings to perswade this desired re-inforcement, the Originall and Confirmation of our Liturgie.

Pag. 13.

For the first, he tells your Honours, it was selected out of ancient Modells not ROMAN but CHRISTIAN, contrived by the holy Martyrs and Confessors of the blessed reformation of Religion; where we beseech your Honours to consider how we may trust these men, who sometimes speaking and writing of the ROMAN Church, proclaime it a true Church of CHRIST, and yet here ROMAN and CHRISTIAN stand in opposition: sometimes they tell men, their Liturgie is wholly taken out of the *Roman Missall*, onely with some little alteration: and here they would perswade your Honours there is nothing *Roman* in it.

it. But it is wholly selected out of pure *Ancient Modell*, as the *Quintessence* of them all. Whereas alas the originall of it is published to the world, in that Proclamation of *Edward the Sixt*.

And though here they please to stile the Composers of it, *holy Martyrs, and Contrivers of the blessed Reformation*: yet there are of the Tribe for whom he pleads, not a few that have called them *Traitors* rather than *Martyrs*, and *Deformers* rather than *Reformers* of our Religion.

His other Argument for the Liturgie is taken from that supply of strength, it hath received from the Recommendation of *four most Religious Princes, and your owne Parliamentary* Pag. 13. 14. *establishments*: and more especially from the Proclamation of *King James of famous memory*: the validitie of which plea, your Honours are best able to judge, and therefore wee leave it at your Barre; yet these two things wee know: first, that this forme was never established to be so punctually observed, so rigorously pressed, to the Casting out of all that scruple it, or any thing in it (as many of his Majesties Subjects now doe) to the (almost) justling out of the preaching of the Word; and *Conceived Prayer* altogether.

And secondly, as sure we are, that your Honours think neither your owne Lawes, nor the Proclamation of that most famous and ever admired Prince, to be as unalterable as the Lawes of the *Medes and Persians*.

And now having briefly shewed, that *Liturgies* are not of that antiquitie that this *Remonstrant* pretends, but that *conceived prayer* was in use in the Church of God before *Liturgies*, and is justified from their owne mouths, and not to be found fault with by any but a gracelesse man: and having likewise shewed that our *Liturgie* was taken out of Models, not onely *Christian* but *Roman*, and hath since the first compiling of it suffered alteration to the worse; and though established by Law, and confirmed by Proclamation, was never intended to the justling out, either of preaching or conceived prayer; these things declared, wee humbly crave your Honours leave to propound these few *Queries*.

Q U E R I E I.

Whether it be not fit to consider of the alteration of the present Liturgie.

1. First, because it symbolizeth so much with the Popish Masse, as that the Pope himselfe was willing to have it used, if he might but confirme it.

2. It was made and composed into this frame, on purpose to bring the Papists to our Churches, which we find to be with so little successe, as that it hath rather brought many of us to them, then any of them to us, and hath lost many of ours from us.

3. Because many things therein contained are stumbling blocks before the feet of many : such as these, the clogging it with Ceremonies, and the often and impertinent reiterating of the Lords Prayer, the ill translation of the Psalmes, and other Scriptures, the many phrases in the very prayers, which are liable to just exception. And whereas the Minister by the Scripture is the peoples mouth to God, this booke prescribes Responses to be said by the people, some of which are unsutable to what the Minister pronounceth, some of them seeme to savour of Tautologie, some are made to be so essentiall to the prayer, as that all which the Minister saith, is no prayer without them ; as in the *Leranie*.

4. Because it is so much Idolized, as that it is accounted the onely worship of God in *England*, and is now made the upholder of a non-preaching Ministry, and is cryed up to that height, as that some are not ashamed to say, that the wit of men and Angels cannot mend it : and that it is a sufficient discharge of the Ministers dutie to reade this Booke.

Abbot against
Church forsa-
kers.

5. There are such multitudes of people, that distaste this booke, that unlesse it be altered, there is no hope of any mutuall agreement betweene Gods Ministers and their people.

6. There is such a vast difference betweene it, and the Liturgies

nurgies of all other reformed Churches, as that it keeps them at a distance from us, and us from full Communion with them.

Q U E R E II.

Whether the first reformers of Religion did ever intend the use of a Liturgie further, than to be an helpe, in the want, or to the weaknesse of a Minister.

All other reformed Churches, though they use Liturgies, yet doe not binde their Ministers to the use of them.

A Rubrick in King *Edwards* booke left it unto the discretion of the Minister, what and how much to reade, when there was a Sermon.

The Homilies which are appointed to be read, are left free either to be read or not, by preaching Ministers, and why not then the Liturgie? especially considering that the ability to offer up the peoples wants to God in prayer, is part of the Ministeriall office, as well as preaching. And if it can be thought no lesse then sacriledge, to rob the people of the Ministers gift in preaching, and to tie them to Homilies, it can be no lesse, to deprive them of their gift in prayer.

The ground of the first binding of it upon all to use, was not to tie godly men from exercising their gift in prayer; but the old popish Priests, that by a seeming returne to our Religion, did through indulgence retaine their places; from returning to the old Masse.

That which makes many refuse to be present at our Church service, is not onely the Liturgie it selfe, but the imposing of it upon Ministers. And we finde no way to recover our people to a stinted prayer, but by leaving it free to use or not to use.

If it be objected, that this will breed divisions and disturbances in Churches, unlesse there be a uniformitie, and that there are many unable.

It hath not bred any disturbance in other reformed Churches.

Why

1.

2.

3.

4.

5.

Ob.

Ans. 1.

2 Why should the free libertie of using or not using a Liturgie, breed more confusion than the free libertie of reading or not reading Homilies, especially when Ministers shall teach people, not to condemne one another in things indifferent.

3 If there be a care taken in those that have the power to make Ministers, to choose men gifted as well for prayer as preaching, there cannot be conceived how any inconvenience should follow. Or if afterwards it should appear, that any Minister should prove insufficient to discharge the dutie of prayer in a conceived way, it may be imposed on him as a punishment, to use set formes and no other. But why any Minister that hath the gift of prayer, in an abundant measure, as well as of preaching, should be hindered from exercising his gift well, because another useth it ill, is a new Divinitie never heard of in Gods Church, till Bishop *Wrens* dayes, who forbad all use of conceived prayer in the Church.

S E C T. III.

Pag. 17. **V**EE come now with your *Honours favour*, to the second point disputed in this Remonstrance; *Episcopacy it selfe*: against which, whatsoever hath been either spoken or written by any, either *learned Divines*, or *well reformed Churches* (as his conscience knowes, there are of both that have writ against it) is Taxed by him as no other than the *unjust Clamors either of weake or factious persons*. Sure the man thinks he hath obtained a *Monopoly* of learning, and all *Knowledge* is lockt up in his *bosome*; and not onely *Knowledge* but *piety* and *peaceablenesse* too; for all that are not of his opinion, must suffer either as weake or factious, if he may be their Judge. We know not what this *Arrogancy* might attempt to fasten upon your *Honours*, should the *bowells* of your compassion be enlarged, to waigh in the *Ballance* of your wisdomes, the *multitude of Humble Petitions*, presented to you from severall parts of this Kingdome. that hath long groaned under the

Pag. 17.

the Iron and Insupportable yoke of this *Episcopall Government*, which yet we doubt not, but your *Honours* will please to take into your prudent and pious consideration; Especially knowing it is their continuall practise to loade with the odious names of *Faction* all that justly complaine of their *unjust opposition*.

In his addresse to his defence of Episcopacy, he makes an unhappie confession *that hee is confounded in himselfe*. Pag. 17.

Your Honours may in this beleve him, for hee that reades, this Remonstrance may easily observe so many falsities and contradictions, though presented to publike view, with a face of as confident boldnesse, as could not fall from the pen of any, but a *selfe-confounded man*: which though we doubt not but your *Honours* have descryed; yet because they are hid from an errant, and unobserving eye, under the Embroideries of his silken Language, wee Humbly crave your Honours leave to put them one by one upon the file, that the world may see what credit is to be given to the bold assertions of this confident Remonstrant.

First, in his second page, he dubb his Book *the faithful messenger of all the peaceable and right affected Sonnes of the Church of England*: which words besides that unchristian *Theta*, which as wee already observed they set upon all that are not of his party, carry in the bowells of them a notorious falsitie and contradiction to the phrase of the booke; for how could this booke be the messenger of all his owne party in England, when it is not to be imagined, that all could know of the comming forth of this booke before it was published: and how can that booke crave admittance in *all their names*, that speaks in the singular number, and as in the person of one man almost the whole booke thorough.

But it may be some will say this is but a small slippe; well be it so: but in the seventh page hee layes it on in foure lines, asserting these foure things: First, that *Episcopall Government*, (that very same Episcopall Government, which some he saith seekes to wound, Pag. 7.

I.
* Pag. 2.
a One of these
Sonnes of the
Church of
England
whose Messen-
ger this Re-
monstrance is,
was he who
swore by the
Eternall God;
he would bee
the Death of
those that did
appare to
move against
the greivances
of Episcopacy,
and if the rest
of these Milli-
ons mentio-
ned pag. 2.
whose thou-
sands are so
punctually
calculated by
41. bee of his
spirit: they
are an army
of very peace-
able and af-
fected men.

that is Government by Dioceſan Biſhops) derives it ſelfe from the Apoſtles times, which though wee ſhall not more fully confute anone, yet wee cannot here but ranke it among his notorious —: for how could there be ſuch Government of a Dioceſſe by a Biſhop derived from the Apoſtles times: when in the Apoſtles times there were no Biſhops diſtinct from Presbyters, as wee ſhall ſhew, and if there had beene Biſhops, yet they were no Dioceſans, for it was a hundred yeares after Chriſt, or as moſt agree 260, before pariſhes were diſtinguiſhed, and there muſt be a diſtinction of Pariſhes before there could be an union of them into Dioceſſes.

Evaryſtus.

160.

Dionifius.

200.

Some ſay 267.

as Polidor

Virgill.

2.

Secondly, it is by the joynt confeſſion of all reformed Divines granted, that this ſacred Government is derived from the Apoſtles: what all reformed Divines? was Calvin, Beza, Junius, &c. of that minde? Are the reformed Churches of France, Scotland, Netherlands, of that Judgement, wee ſhall ſhew anon that there is no more Truth in this aſſertion then if he had ſaid with *Anaxagoras*; ſnow is blacke, or with *Copernicus*, the Earth moves, and the heavens ſtand ſtill.

3.

Thirdly, he ſaith this Government hath continued without any interruption: what doth he meane, at Rome? for we reade in ſome places of the world this Government was never knowne for many yeares together: as in Scotland, we reade that in Ancient times the Scots were inſtructed in the Chriſtian faith by Priests & Monkes, & were without Biſhops 290 yeares: yea to come to England, we would deſire to know of this Remonſtrant whether God had a Church in England in Queene *Maries* dayes or no? and if ſo, who were then the Biſhops of this Church, for ſome there muſt be, if it bee true that this man ſaith, this Government hath continued without any interruption unto this day; and Biſhops there we know not where to finde but in the line of Popiſh ſucceſſion.

Johan. Major.

it. 2. Hiſt. de

reſt. Scot.

Cap. 2.

Fourthly, he ſaith it hath thus continued without the contradiction of any one Congregation in the Chriſtian World. It ſeemes hee hath forgotten, what their owne darling

Heylins

Heylin hath written of the people of *Biscay* in *Spaine*, that they admit of no Bishops to come among them, for when *Ferdinand* the Catholike came in progresse accompanied among others with the Bishop of *Pampelone*, the people *Heylins* rose up in Armes, drove Backe the Bishop, and gathering *Geog.* up all the dust which they had thought hee had trode on, *Pag. 55.* flung it into the Sea.

Which story had it beene recorded onely by him, it would have beene of lighter Credit. But wee reade the same in the Spanish Chronicle, who saith more then the Doctor, for hee tells us that the People threw that dust that the Bishop or his Mule had troade on into the Sea with curses and Imprecations: which certainly saith hee was not done without some *Mysterie*; those people not being voide of Religion, but superstitiously devout as the rest of the Spaniards are: so that they are one Congregation in the Christian world in which this Governement hath met with contradiction.

And are not the *French*, *Scottish*, and *Belgicke* Churches worthy to be counted Christian Congregations, and who knows not that amongst these this Governement hath met not onely with verball, but reall contradiction.

Yet he cannot leave his ---- : But within two pages is at it againe; and tells us of an unquestionable cleare-*esse* wherein *Pag. 9.* it hath beene from the Apostles derived to us. how unquestionable? when the many volumes written about it, wittnesse to the world. and to his conscience, it hath beene as much questioned as any point (almost) in our Religion.

And that assertion of his that tells us that the people of God had a forme of prayer as ancient as *Moses*, which was constantly practised to the Apostles dayes, and by the Apostles, &c. though wee have shewed how bold and how false this assertion is, yet wee mention it here as deserving to be put into the Catalogue.

And that he may not seeme *Contra Mentem ire*: but to be of the same minde still, *pag. 18.* hee saith *Episcopall* Governement hath continued in this *Fland* ever since the first plantation.

plantation of the Gospel without contradiction. Had he taken a lesse space of time, and said but since the *resuscitation* of the Gospel: we can prove it to him and shall, that since the reformation, Episcopacy hath beene more contradicted, then ever the Papacy was before the extirpation of it.

9.

Yet still the man runnes on, thinking to get credit to his untruths by their multiplications, for pag. 21. he saith; *Certainely except all Histories, all Authors faile us, nothing can be more certaine then this truth: Os Durum! Nothing more certaine: what is it not more certaine that there is a God? is it not more certaine that Christ is God and man? is it not more certaine that Christ is the onely Saviour of the world? Nothing more certaine: must this then bee an Article of our Creede, the corner stone of our Religion: must this bee of necessity to Salvation? Nothing more certaine. O that men should not onely forget themselves, but God also: And in their zeale for their owne Honour utter words bordering upon Blasphemy.*

Pag. 18.

Indignation will not suffer us to prosecute these falsities of his any further; wee will leave this displeasing service, onely retorting the words of this Remonstrant upon himselfe; *Surely could he looke With our eyes (or any eyes that were not partiall) he would see cause to be thoroughly ashamed of these his grosse injurious miscarriages, and should be forced to confesse, that never good cause (if his cause be good) had more reason to complaine of a sinfull prosecution.*

SECT. IV.

VE will now come with your Honours patience to weigh, whether there be anie more strength in his arguments, then there is truth in his assertions.

His Plea for Episcopacy consists of two parts. In the first he brings Arguments for the supporting of it. In the second he undertakes to answer the objections that may bee made against it.

His first argument for it, is couched in these words;

Were

Were this Ordinance meere ly humane or Ecclesiasticall, if there could no more be said for it, but that it is exceeding Ancient, of more then fiftene hundred yeares, &c. The strength of which Argument lies in this, that they have beene in peaceable possession of this Government fiftene hundred yeares and upwards; and in this Iland ever since the Gospel, without Contradiction.

In which words he speakes two things, which deserve just censure. First, that the Hierarchicall Government hath continued for fiftene hundred yeares, therefore should not now be altered, which may well be called, as Hierome in another Case; *Argumentum Galeatum*, an argument Calculated for the Meridian of Episcopacy, and may indifferently serve for all Religions in the world: For thus the Jewes might have pleaded against Christ the Antiquitie, of more then so many hundred yeares; and thus the Heathens did plead against the Christian Religion, which Justin Martyr in his Apologie Answers. And by this argument the Pope sits as fast rivetted in his chayre at Rome, as ours in theirs: whose plea for Antiquitie runs paralell with theirs. It is a good Observation of Cyprian, that Christ said, *Ego sum via, veritas & vita*, not *Ego sum consuetudo*; and that *Consuetudo sine veritate est vetustas erroris*, Christ is Truth, and not Custome, and custome without truth, is a mouldy errour: and as Sir Francis Bacon his opponunt, saith, *Antiquitie without Truth, is a Cypher without a Figure*.

Yet had this Remonstrant been as well versed in Antiquitie, as he would beare the world in hand he hath, he might have found Learned Ancients affirming, there was a Time when the Church was not governed by Bishops, but by Presbyters. And when by Bishops, he might further have seene more affinitie betweene our Bishops and the Pope of Rome, then betweene the Primitive Bishops

served by Gerbard, that a Bishop *Phrasi Apostolica*, that is, a Bishop that is the same with a Presbyter, is of fiftene hundred yeares standing; but a Bishop, *Phrasi Pontificia*, that is, a distinct order superiour to a Presbyter invested with sole power of Ordination and Iurisdiction, is but a Novell invention.

and them. And that as King *James*, of famous memory, said of the Religion of *England*, that it differed no more from *Rome*, then *Rome* did from what it was at first; may as truly be said of Bishops, that we differ no more from them, then they doe from what Bishops were, when first they were raised unto this eminency: which difference wee shall shew in our ensuing Discourse, to be so great, that as he said of *Rome*, he did *Romam in Româ quarere*, he sought *Rome* in *Rome*; so we *Episcopatum in Episcopatu*, may goe seek for a Bishop among all our Bishops.

And whereas in his application of this Argument to the Bishops of this Nation, he saith, *It hath continued in this Island ever since the first plantation of the Gospell, without contradiction*; which is his Second in this Argument. How false this is wee have declared already, and wee all know, and himselfe cannot but know, that there is no one thing since the reformation, that hath met with so much Contradiction as *Episcopacy* hath done; witnesse the severall Bookes, written in the Reignes of our severall Princes, and the many Petitions exhibited to our severall Parliaments, and the many speeches made therein against *Episcopall Government*: many of which are yet extant.

As for that supply of Accessory strength, which he begs to this Argument, from the *light of nature*, and the *rules of just policy*, which (saith he) *teacheth us not easily to give way to the change of those things, which long use and many Lawes have firmly established, as Necessary and Beneficiall*; it is evident, that those things which to former Ages have seemed *Necessary* and *Beneficiall*, may to succeeding Generations, prove not *Necessary* but *Noxious*, nor *Beneficiall* but *Burthenome*. And then the same *light of nature*, and the same *just policy*, that did at the first command the establishments, That in an Act of Parliament holden at *Carlisle* in the 25. yeare of *Edw. 1* it is declared, that the holy Church of *England* was founded in the State of Prelacy within the Realme of *England*, by the King and his Progenitours, &c. for them to informe the people in the Law of God, and to keepe hospitality, and give almes, and doe other works of charity. And the said Kings in times past were wont to have their advise and counsell for the safe-guard of the Realme, when they had need of such Prelates and Clarkes so advanced. *Cooke de jure Regis Ecclesiastico*. But whether Bishops have observed the Orders of their first foundation, &c.

blishment

a What the establishment of Episcopacy by the Lawes is, and upon what grounded, the learned Sir Edward Cooke informs us, who

blishment of them, may and will perswade their *abolishment*; if not, either our Parliaments must never Repeale any of their former Acts (which yet they have justly and wisely done) or else in so doing must run Counter to the *light of nature*, and the *Rules of just policy*; which to thinke were an impietie to be punished by the Judge.

S E C T. V.

THe Second Argument for the defence of Episcopall Government, is from the *Pedigree of this holy Calling*, *Pag. 19. 20.* which he derives from no lesse then an *Apostolicall*, and in that, *right and divine institution*; and assaies to prove it from the practice of the Apostles; and as he saith, the *clear practice of their Successors, continued in Christs Church to this very day*: and to this Argument he so much confides, that he concludes it with this *Triumphant Epiphonema*, *What scruple can remaine in any ingenuous heart? And determines, if any continue yet unsatisfied, it is in despite of reason, and all evidence of History, and because he wilfully shuts his eyes, with a purpose not to see the light. Bona verba.* *Pag. 21.*

By your favour Sir, we will tell you notwithstanding the supposed strength of your argumentation, there is one scruple yet remaining, and if you would know upon what ground, it is this, because wee finde in Scripture (which by your owne Confession is *Originall Authoritie*) *Pag. 8.* that Bishops and Presbyters were *originally* the same, though afterwards they came to be distinguished: and in proesse of time, Episcopacy did swallow up all the *honour and power* of the *Presbytery*; as *Pharaohs leane Kine* did the *fat*.

Their Identity is discernable; first, from the same names given unto both; secondly, from the same office, designed unto both in Scripture. As for the names, are not the same names given unto both in sacred Writ? Let the fifth, sixth, and seventh verses of the first Chapter to *Titus* testifie: in the fift verse, the Apostle shews that he left *Titus* in *Creet* to ordaine Elders in every Citie: in the sixth

sixth verse, he gives a delineation of the persons that are capable of such Ordination : and in the seventh, the Reason, why the person to be ordained, must be so qualified ; *for a Bishop, &c.* Now if the Bishop and Elder be not here the same, but names of distinct office and order, the Apostles reason rendred in the seventh verse of his direction in the fift and sixth verses, is (with reverence be it spoken) inconsequentiall, and his demand unjust. If a Chancellour in one of the Universities should give Order to his Vice-chancellour to admit none to the degree of Batchelour in Arts, but such as were able to *preach*, or keepe a Divinitie Act ; *For Batchelours in Divinitie must be so* : what reason or equitie were in this ? So if *Paul* leaving *Titus* as his *Locum tenens*, as it were in Creet for a season, should give order to him not to admit any to be an *Elder* but one thus & thus qualified, because a *Bishop* must be so. Had a Bishop been an Order or Calling distinct from, or superiour to a Presbyter, and not the same, this had been no more rationall or equall then the former ; therefore under the name of Bishop in the seventh verse the Apostle intends the Elder, mentioned in the fift verse. Consonant to this is the Language of the same blessed Apostle, *Acts* 20. vers. 17, 18. where such as in the 17 verse he calls *πρεσβυτεροι*, *Elders*, in the 28. he calls *ἐπισκοποι*, in ordinary English, *Bishops* : though our Translation there, (we know not for what reason) reads it *Overseers* ; not so rendring the word in any other Text.

Page. 24.

- And though this Remonstrant undertakes to shew a cleare and received distinction, of *Bishops*, *Presbyters*, and *Deacons*, as three distinct subordinate Callings in Gods Church, with an evident specification of the dutie and charge belonging to each of them ; or else let this claimed Hierarchie be for ever hurled out of the Church : Yet let us tell him, that we never finde in Scripture these three Orders, *Bishops*, *Presbyters*, and *Deacons*, mentioned together : But onely *Bishops* and *Deacons*, as *Philip*. 1. and 1 *Tim.* Nor doe we finde in Scripture any Ordination to the office of a *Bishop*, differing from the Ordination of an *Elder* : Nor doe we finde in Scripture,
1.
2.
3.
- the

the specification of any *Duty* charged upon a *Bishop*, that *Elders* are secluded from: Nor any qualification required in a *Bishop*, that is not requisite in every *Presbyter*; some of which, if not all, would be found, were they not the same.

But if this *Remonstrant* thinke to helpe himselfe by taking Sanctuary in *Antiquity* (though wee would gladly rest in *Scripture*, the Sanctuary of the Lord) yet wee will follow him thither, and there shew him that *Hierome* from the *Scriptures* proves more then once, *Presbyters* and *Bishops* to bee the same. And *Chrysostome* in *Philip. 1. Homil. 2.* with his admirer *Theophilact* in *Philip. 1.* affirms that while the *Apostles* lived, the Names of *Bishops* and *Presbyters* were not distinguished: And not onely while the *Apostles* lived but in after ages. Doth not *Irenaeus* use the name of *Bishops* and *Presbyters* aduoximus, in a promiscuous sense. Are not *Anicetus*, *Pius*, *Hyginus*, *Telephorus*, *Sixtus*, whom the *Papists* call *Bishops*, and the *Popes* predecessors, termed by *Eusebius* *Presbyters*. Nor was it strange in the *Primitive* times to heare *Bishops* called *Presbyters*, when *Presbyters* writing to their *Bishops* have called him *Frater*. So *Cyprian* (*Epist. 26.* in the beginning) is styled by his *Presbyters*, *Deacons* and *Confessors*, nor was that holy *Martyr* offended with that Title; nor they condemned of insolency that used it.

But what should we burthen your patience with more Testimonies? when the evidence of this truth hath shined with so strong a beame, that even our *Adversaries* have stooped to it, and confessed that their Names were the same in the *Apostles* time: But yet say they the *Offices* were distinct.

Now here wee would gladly know, what these men make the distinct Office of a *Bishop*.

Is it to edifie the Church by word and Sacrament? is it to ordaine others to that worke? is it to rule, to governe, by admonition and other censures? if any of these, if all these make up the proper worke of a *Bishop*; we can prove from *Scripture* that all these belong

D unto

Hierony. Ep. ad Evag. & ad Ocea.

Iren. adu. her. l. 4. cap. 43. 44.

Hist. Lib. 5. Cap. 23.

Bellarmin. de Cleric. Lib. 1. cap. 15.

unto the Presbyterie which is no more then was granted by a Councell¹.

^a Presbyteris
sicut Episcopis
Dispensatio

Mysterium Dei Commissa est: Praesunt enim Ecclesie Christi: in Consecratione Dominici corporis & sanguinis, consortes sunt cum Episcopis: & similiter in Doctrina Populorum & in officio predicandi: ac solum propter autoritatem, summo Sacerdoti Clericorum Ordinatio reservata est: Concil. Aquisgran. primum, Can. 8.

Evangelium tribuit his qui praesunt Ecclesie Mandatum docendi Evangelij, remittendi peccata, administrandi Sacramenta: praeterea jurisdictionem; videlicet Mandatum Excommunicandi eos quorum nota sunt crimina, & Respicentes rursum absolvendi: Ac Omnium Confessione etiam adversariorum liquet, hanc potestatem Iure Divino communem esse Omnibus qui praesunt Ecclesie, sive Pastores, vocentur sive Presbyteri. Sive Episcopi. Scriptum Philip. Melanch. in Convenſu Smalcald Anno. 1540. a principis illarum Ecclesiarum Doctoribus communi Consensu comprobatum de potestate & iurisdictione Episcoporum.

1.

For the first, Edifying of the Church by word and Sacraments, though we feare they will some of them at least scarce owne this as *their proper worke* (for some have been cited into the *High Commission* for saying, it belongs to them) yet Sir wee are sure, Scripture makes it *a part*, a chiefe of the Episcopall office; for so in the 1 Pet. 5: 2. they are said to doe the worke of a Bishop, when they doe feede the flocke of God. And this is such a worke as we hope their *Lordsships* will give the poore Presbyters leave to share with them in: or if not, we will tell them that the Apostle *Peter* in that forecited place, and the Apostle *Paul*, Act. 20. binds this worke upon our hands, and *Woe unto us if we preach not the Gospel.*

Imoxoxiv.

unipgltit.

But this branch of Episcopall and Presbyteriall office we passe with brevity, because in this there lies not so much controversie as in the next; which they doe more wholly *Impropriate* to themselves: the power of Ordination.

Which power, that it was in former times in the hands of Presbyters appeares 1 Tim. 4. 14. *Neglect not the gift which was given thee by Propheſie, and by the laying on of the hands of the Presbyterie.* The gift here spoken of is the Ministeriall gift, the exercise whereof, the Apostle exhorts *Timothy* not to neglect, which saith hee, he had received,
not

not by the laying on of the hands of one single man, whether *Apostle*, or *Bishop*, or *Presbyter*; But *τὸ πρὸς ὅλην τὴν ἐκκλησίαν* the Presbytery, that is the whole company of Presbyters, for in that sense onely we finde *τὸ πρὸς ὅλην τὴν ἐκκλησίαν* taken in Scripture, as in *Luke 22. verse 66. Act. 22. verse 5.* which the Christian Church called the Ecclesiasticall Senate, as *Jerome* in *Isay 3. Nos habemus in Ecclesia Senatum nostrum, Ceterum* *Jerom Isa. 3. Presbyterorum*, and an *Apostolick* Senate : *αὐτοὶ δὲ τὸ πρὸς ὅλην τὴν ἐκκλησίαν* Ignatius *Epis. ad Magnes :* and some times *πρὸς ὅλην τὴν ἐκκλησίαν*, *Conc. Ign. Epis. ad Magnes. Ancy. Can. 18.*

And though the Apostle in his second Epistle to *Tim. Conc. Ancy. Can. 18.* makes mention of the laying on of his hands: yet to maintaine the Harmony of Scripture, it must not be denied, but there was imposition of hands by the Presbyterie, as well as by himself, & so it was a joynt act; So that in this there is no more difference then in the former.

And if there be no difference betweene Presbyters in feeding or ordaining, let us see if there be any in the third part of their office of *Ruling*, which though our *Bishops* assume wholly to themselves, yet wee shall discover, that it hath beene committed to and exercised by *Presbyteriall* hands.

For who are they of whom the Scripture speakes, *Heb. 13. 17. Obey them that have the Rule over you, for they watch for your soules, as they that must give an account, &c.*

Where also such as watch over the soules of Gods people, are intituled to *Rule* over them. So that unlessse *Bishops* will say, that they onely watch over the soules of Gods People, and are onely to give an account for them: they cannot challenge to themselves the sole *Rule* over them. And if the *Bishops* can give us good security, that they will acquit us from giving up our account to God for the soules of his people, we will quit our plea, and resigne to them the sole *Rule* over them.

So againe in the *1 Thessa. 5. 12. Know them which labour amongst you, and are over you in the Lord, and admonish you.*

In which words are contained these truthes; First that

in one Church (for the *Thessalonians* were but one Church, 1 Chap.) there was not *ἡ ἐκκλησία*: but *ἡ ἐκκλησία*; not one chiefe Bishop or President, but the Presidencie was in many.

2. Secondly, that this Presidencie was of such as laboured in the word and Doctrine.

3. Thirdly, that the Censures of the Church were managed not by one, but by them all in *Communi*. *Them* that admonish you.

4. Fourthly, that there was among them a *Parity*, for the Apostles bids *know them* in an *Indifferency* not discriminating one from another: yea such was the Rule that Elders had, that Saint *Peter* thought it needfull to make an exhortation to them to use their power with *Moderation*, not *Lording it over Gods Heritage*, 1 Pet. 5. 3.

By this time we have sufficiently proved from Scripture, that *Bishops* and *Presbyters* are the same in Name, in Office, in Edifying the Church, in power of Ordination and Jurisdiction; we summe up all that hath been spoken in one Argument.

They which have the *same Name*, the *same Ordination* to their Office, the *same Qualification* for their Office, the *same worke* to feede the flocke of God, to ordaine *Pastors* and *Elders*, to *Rule*, and *Governe*; they are one and the same Office: But such are *Bishops* and *Presbyters*, *Ergo*.

SECT. VI.

BUT now the dint of all this Scripture the Remonstrant would elude, by obtruding upon his Reader a commentary (as he calls it) of the Apostles owne practise (which hee would force to contradict their owne Rules) to which he superadds the unquestionable glosse of the cleare practise of their immediate successors in this administration. For the Apostles practise, we have already discovered it, from the Apostles owne writings; and for his Glosse he superadds, if it corrupts not the text we shall admit it, but if it doe, we must answer with *Tertullian*, *Id verum quodcumque pri-*
mum

Page. 20.

Tertull.

mum: id adulterum quod posterius, whatsoever is first is true ; but that which is latter is adulterous.

In the examination of this Glosse, to avoyde needlesse Controversie. First, we take for granted by both sides, that the first and best Antiquitie, used the names of *Bishops* and *Presbyters* promiscuously. Secondly, that in procelle of time, some one was honored with the name of *Bishop*, and the rest were called *Presbyters* or *Cleri*. Thirdly, that this was not *Nomen inane*, but there was some kinde of *Imparitie* betweene him and the rest of the *Presbyters*.

Yet in this wee differ ; that they say, this *Improportion* of the name, and *Imparitie* of the place, is of *Divine Right* and *Apostolicall Institution* : wee affirme both to be occasionall and of humane Invention ; and undertake to shew out of Antiquitie, both the occasion upon which, and the Persons by whom this *Imparitie* was brought into the Church.

On our parts stands *Ierome* and *Ambrose*, and others, whom we doubt not but our Remonstrant will grant a place among his Glossators : Saint *Ierome* tells us in 1 *Tir*.

Idem est ergo Presbyter qui Episcopus: et antequam Diaboli instinctu, studia in Religione fierent, & diceretur in populis, ego sum Pauli, ego Apollo, ego Cepha, Communi Presbyterorum Consilio ecclesia gubernabatur. Postquam vero unusquisque eos quos baptizaverat suos putabat esse, non Christi ; in toto Orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis Ecclesia Cura pertineret, & schismatum semina

A *Presbyter* and a *Bishop* is the same: and before there were through the Devils instinct, divisions in Religion, & the people began to say, I am of *Paul*, and I of *Apollo*, and I of *Cephas*. The Churches were governed by the Common Counsell of the *Presbyters* : but after that each man began to account those whom he had baptized his own, & not *Christs* ; it was decreed through the whole world, that one of the *Presbyters* should be set over the rest ; to whom the Care of all the Church should belong, that the

tollantur. Putat aliqui non Scripturarum, sed ver-
 fram esse sententiam, Epi-
 scopum & Presbyterum nu-
 mum esse, & aliud atque al-
 iud esse nomen officii; re-
 legat Apostoli ad Philip-
 penses verba, dicentis, Pau-
 lus & Timotheus servi
 Jesu Christi qui sunt Phi-
 lippis; cum Episcopis &
 Diaconis, &c. Philippi u-
 na est urbs Macedoniae, et
 certe in una Civitate non
 poterant plures esse (ut nun-
 cupantur) Episcopi, &c. si-
 cut ergo Presbyteri sciant
 se ex Ecclesia consuetudine
 ei qui sibi prepositum fuerit
 esse subiectos; Ita Episcopi,
 noverint se magis consuetu-
 dine, quam dispositionis Do-
 minice veritate Presbyte-
 ris esse majores, & in Com-
 muni debere Ecclesiam re-
 gere.

seeds of schism might be taken
 away. Thinks any, that this is
 my opinion, and not the opini-
 on of the Scripture, that a Bi-
 shop and an Elder is the same,
 let him read the words of the
 Apostle to the *Philippians*, say-
 ing, *Paul and Timothy*, the ser-
 vants of Jesus Christ, to them
 that are at *Philippi*, with the Bi-
 shops & Deacons. *Philippi* is one
 City of *Macedonia*, and certain-
 ly in one Citie there could not
 be many Bishops (as they are now
 called, &c.) & after the allega-
 tions of many other Scriptures,
 he concludes thus; as the Elders
 therefore must know, that they
 are to be subject to him that is
 set over them by the Custome
 of the Church; so let the Bishops
 know, that it is more from custome,
 then from any true dispensation
 from the Lord, that they are above
 the Presbyters, & that they ought
 to rule the Church in common.

In which words of *Ierome*, these five things present themselves to the Readers view;

1. First, that Bishops and Presbyters are originally the same; *Idem ergo est Presbyter qui Episcopus.*
2. Secondly, that that Imparitie that was in his time be-
 tweene Bishops and Elders, was grounded upon Ecclesia-
 sticall Custome, and not upon divine Institution; *Episcopi*
noverint, &c.
3. Thirdly, that this was not his private judgement, but
 the judgement of Scripture; *Putat aliquis, &c.*
4. Fourthly, that before this Prioritie was upon this occa-
 sion

sion started, the Church was governed *Communi Presbyterorum Consilio*, by the Counsell of the Presbyters in common, and that even after this Imparitie, it ought to be so governed; *Sciant Episcopi se Ecclesiam debere in Communi regere.*

Fifthly, that the occasion of this Imparitie and Superioritie of Bishops above Elders, was the divisions which through the Devils instinct fell among the Churches; *Postquam vero Diaboli instinctu.*

Saravia would take advantage of this place, to deduce this Imparitie as high as from the Apostles times, because even then they began to say, *I am of Paul, and I of Apollos*: but sure Saint Jerome was not so weak as this man would make him, to speake Inconsistencies; and when he propounds it to himselfe, to prove that Bishops and Presbyters are in Scripture the same, to let fall words that should confute his owne proposition: whereas therefore S. Jerome saith, that after men began to say, *I am of Paul, and I of Apollos, &c.* it was decreed that one of the Presbyters should be set over the rest, &c. This is spoken indeed in the Apostles phrase, but not of the Apostles times; else to what purpose is that coacervation of Texts that followes.

But suppose it should be granted to be of Apostolicall Antiquitie (which yet we grant not: having proved the contrary) yet it appeares, it was not of Apostolicall invention, but of Diabollieall occasion: And though the Devil by kindling Divisions in the Church, did minister Occasion to the invention of the Primacy or Prelacy of one for the suppressing of Schisme; yet there is just cause to thinke, that the Spirit of God in his Apostles was never the Author of this Invention.

First, Because wee reade in the Apostles dayes there were Divisions, *Rom. 16. 7.* and Schismes, *1 Cor. 3. 3. & 11. 18.* yet the Apostle was not directed by the holy Ghost to Ordaine Bishops for the taking away of those Divisions: Neither in the Rules he prescribes for the healing of those breaches, doth he mention Bishops for that end: Nor in the Directions given to Timothy and Ti-

thus for the Ordination of Bishops or Elders, doth he mention this as one end of their Ordination, or one peculiar durie of their office. And though the Apostle saith, *Oportet hareses inter vos esse, ut qui probati sunt manifesti fiant inter vos*; yet the Apostle no where saith, *Oportet Episcopos esse, ut tollantur hareses, quæ manifestæ sunt*.

2. Secondly, Because as Doctor Whitaker saith, the Remedy devised hath proved worse then the disease; which doth never happen to that remedy whereof the holy Ghost is the Author.

3. Thirdly, Because the holy Ghost, who could foresee what would ensue thereupon, would never ordaine that for a Remedy, which would not onely be ineffectuall to the cutting off of evill, but become a stirrup for Antichrist to get into his saddle. For if there be a necessitie of setting up one Bishop over many Presbyters for preventing schismes, there is as great a necessitie of setting up one Archbishop over many Bishops, and one Patriarch over many Archbishops, and one Pope over all, unlesse men will imagine, that there is a danger of schisme only among Presbyters, and not among Bishops and Archbishops, which is contrary to Reason, Truth, History, and our own Experience.

And lest our adversaries should appeale from Hierome as an incompetent Iudge in this case, because a Presbyter, and so a party, we will therefore subjoyne the judgement of other ancient Fathers, who were themselves Bishops.

The Commentaries that goe under the name of Saint Ambrose upon Ephes. 4. mention another occasion of this Discrimination or Priority; and that was the increase and dilatation of the Church, upon occasion whereof they did ordaine Rectors or Governours, and other officers in the Church: yet this he grants, that this did differ from the former orders of the Church, and from the Apostolicall Writ.

*a At ubi omnia
Loca Circum-
plexæ est Ec-
clesia, Conven-
tacula consti-
tuta sunt: &
caperunt Rec-
tores: & Ca-*

tera Officia in Ecclesiis sunt ordinata: Capite alio ordine & Providentia gubernari Ecclesia. Ideo non per omnia conveniunt Scripta Apostoli ordinationi quæ nunc in Ecclesia est, quia hæc inter ipsa primordia scripta sunt. Nam & Timotheum à se Presbyterum Creatum Episcopum vocat, &c. Sed quia caperunt sequentes Presbyteri indigni inveniri ad primatus tenendos, immutata est ratio, &c.

And

And this Rectorship or Priority was devolved at first from one Elder to another by Succession, when hee who was in the place was removed, the next in order among the Elders Succeeded. But this was afterwards changed, and that unworthy men might not bee preferred, it was made a matter of election, and not a matter of Succession. Thus much we finde concerning the occasion of this inparity, enough to shew, it is not of Divine Authority.

For the second thing, the persons who brought in this Imparity, the same Authours tells us: the Presbyters themselves brought it in; witnesse *Hierome ad Evag.* *Hierom ad Alexandria Presbyteri unum ex se electum in Excelsiori gradu collocatum, Episcopum nominabant, quomodo si exercitus Imperatorem faceret, aut Diaconi de se Archidiaconum.* The Presbyters of Alexandria did call him their Bishop, whom they had chosen from among themselves, and placed in a higher degree, as if an army should make an Emperour, or the Deacons an Archdeacon.

Ambrose upon the fourth of the *Ephesians* tells us, it was done by a Councell, and although he neither name the Time nor place of the Councell, yet ascribing it to a Councell hee grants it not to be Apostolicall: this gave occasion to others to fixe it upon Custome as *Hieronym.* in *Tit.* and *August. Crisost.* 10. secundum honorum vocabula quae Ecclesia usus obtinuit Episcopatus Presbyterio major est. And had that *synodus* or Prelacie had the Seale and confirmation of Divine or Apostolicall Authority, *Gregory Nazianzene* would never in such a Patheticke manner have wished the Abolition of it, as hee doth in his 28. *Orat.* 28. Oration.

And now where is that acknowledgement, and conveyance Pag. 21. 22. of Imparity and Iurisdiction which saith this Remonstrance was derived from the Apostles hands, and deduced in an uninterrupted line, unto this day: where is it? we finde no such Imparity delivered from Apostolicall hands, nor acknowledged in Apostolicall writings; yet had there beene such an acknowledgement and conveyance of imparity: how this should have

Greg. Nazi.
vbi prim.

beehe deduced to us in an uninterrupted Line, wee know not, unlesse our *Bishops* will draw the Line of *their Pedigree* through the *loynes of Antichrist*, and *joyne issue*, and *mingle blood with Rome*: which it seemes they will rather doe then lose this plea for their *regnum oregonis*: their tyrannicall prerogative, as *Nazianzen* calls it.

Pag. 22.

Suffer us therefore humbly to appeale to your Honours, whether this Remonstrant hath not given sentence against himselfe, who is so confident of the Evidence of his cause, that he doth not feare to say, if there can be better Evidence under Heaven for any matter of fact then there is for his Episcopacy: LET EPISCOPACY BE FOR EVER ABANDONED OUT OF THE CHURCH OF GOD.

SECT. VII.

Pag. 23.

YET it seemes himselfe in the height of his confidence was not without Jelousies, of some thing might be spoken against his Cause, therefore he seemes to heare, what is spoken against it.

That the Apostles Bishops and ours are two: there was no other then a Parochiall Pastor, a Preaching Presbyter without inequality, without any Rule over his brethren. Ours claime an eminent Superiority, and a power of Ordination and Jurisdiction unknowne to the Primitive times.

That this which hee supposeth hee heares us say is Scripture Truth we have shewed already, &c. that there was a parity between Presbyters and Bishops: and that eminent superiority and power of Ordination and Jurisdiction which our Bishops claime, was unknowne to Scripture, and are now prepared by Gods assistance to prove, it was unknowne to primitive times.

Pag. 23.

BUT how doth this Remonstrant meete with this Reply: ALAS ALAS HOW GOOD PEOPLE may be abused by misinformation! It seemes the man Judged this Reply so poore as in his thoughts it was more worthy of his pity, then of his paines to answer, or rather knew there

there was more in this Reply, then hee knew how to answer, and therefore waves it with his *Rethoricke*.

And this we rather thinke, because hee knowes but little in *Antiquity*, that knowes not, that there is so vast a difference betweene our Bishops, and those that were not onely in the Apostles dayes (whom wee have proved to be undistinguished from Presbyters) But those Bishops that were in the Church 400 yeares after, when there began to bee some discrimination, that *Episcopacy* may well be likened to the Shippe *Argo*, that was so often repaired, as there was nothing left of the *First Materialls*; yet stil it challenged the *first Name*.

Which difference we spread before your Honours in three particulars: first in point of Election to their office; secondly, in point of Execution of their office; thirdly, in point of state-Imployment.

First (having discovered already upon what *occasion* this priority began to have existence in the Church, and from whom it first received its being, not from God but from Consent and Custome of the Churches, according to *Ambrose, Ierom, Augustine, &c.*) Wee come now to Declare what was the manner of Election unto this Priority in these times, and to shew first, how therein these Bishops did differ from ours: for all their Elections were ordered by the privity, consent, and approbation of the people, where the Bishops was to serve. Were there no other Authours to make this good, *Cyprian* alone would doe it, among other places let his 68. Epistle witnesse, where he saith • *plebs Maxime habet potestatem, &c.* The

people specially have power either of chusing worthy Priests, or rejecting the unworthy: for this is derived from *Divine Authority*, that the Priests should bee chosen in the presence of the people, before all their eyes and

*a Plebs ipsa
Maxime ha-
ber potestatem
vel Eligendi.
Dignos Sacer-
dotes, vel in-
dignos recu-*

sandi, quod & ipsum Videmus de Divina Autoritate descendere: ut sacerdos plebe presente sub omnium oculis deligatur, & dignus atque Idoneus publico Iudicio ac testimonio comprobetur. By Priests the Authour here understands Bishoppes, as the whole Series of the Epistle shewes.

- approved as fit and worthy by their publike vote and Testimony. This hee proves by the Testimonie of Sacred writ both Old and New. Where wee observe first, that the speciall power of Judging of the worthinesse or unworthinesse of a man for the Prelacy was in the breast of the People. Secondly, the speciall power of choosing or rejecting to his place according as they Judged him worthy or unworthy resided in the People. *Plebs maxime Habet potestatem, &c.* Thirdly, that this power did descend upon the People *De Divina Autoritate*.

Nor was this the Judgement of one Sole man, but of an *African* Synod consulted by the Spanish Churches in point of Election, as the inscription of the Epistle shewes.

α Κατὰ δὲ τῶν
ἐκκλησιαστικῶν
καρίτων, καὶ
κατὰ τὸ πᾶν
πᾶν ῥῆμα, —
πάντα κεινοῦντες
ἐξιστάμενοι τι,
καὶ περὶ πάντων,
παραίτητοι τῶν ἀποστόλων λαῶν καὶ κληρικῶν —

αὐτοὶ δὲ τὰς μὲν ἐκκλησιαστικὰς ἐκρίνας παρα-
λίσσει, τὰ δὲ ἰδὼν βλασφημοῦν ἀναγκάζει. *Athanas. Epist. ad Orthodoxos.*

* The Obtrusion of a Bishop upon the Church of *Alexandria* without the Presence, desire and vote of the Clergie or People is Condemned by *Athanasius* not onely as a breach of Canon, but as a Transgression of Apostolicall prescript, and that it did compell or necessitate the heathen to blasphemie.

Nor did onely *Christian Bishops*, but *Christian Princes* acknowledge the Right and power of Election of Bishops to be in the People; so that admired *Constantine* the great Promover and Patron of the peace of the *Christian Church* writing to the Church of *Nicomedia* against *Eusebius* and *Theognis*, tells them the ready way to lay asleepe the Tumults that did then disturb the Church about the Election of a Bishop was, *si modo Episcopum fidelem & integrum nacti fuerint, quod quidem in presentia in vestrum est potestate, quodque etiam dudum penes vestrum Iudicium fuerat, nisi Eusebius de quo dixi pravo eorum, qui cum iuvenerunt Consilio hanc praeceptis ruiisset & rectum Eligendi Ordinem impudenter conturbasset.* *Gelas in Aët. Concil. Nicen. part. 3.* if they would get a faithfull and upright Bishop which

which saith he, is in *your power presently to doe*; and was long agoe, if *Eusebius* with the ayd of his faction, had not rushed in upon you, and impudently disturbed the *right Order of Election*.

That which this sacred Emperour calls the *right order of Election*; what is it but the Election by the people? in whose power, he saith, it then was and long had beene to choose a *Bishop*: and by whose power the next *Bishop* was chosen. So the same Author tells us, that after *Ensebius* and *Theognius* were cast out of their severall seats *Idem ubi supra* for *Arianisme*, by the Councell of *Nice*, others were appointed in their roomes by the *Clergy and people* of each Diocesse.

To this Election in *Nicomedia*, wee could (if it were needfull in so cleare a Truth) adde many the like Presi- *Cyprian, Cornelius, Athanasius, and others.* dents of popular Elections; which for brevities sake, we passe over. Not questioning, but that which hath beene spoken, is sufficient to informe the intelligent Reader, that our Bishops and the Bishops of former times, are *Tvv o in point of Election.*

S E C T. VIII.

A Second thing wherein we have undertaken to *show*, that our *Bishops* and the *Bishops* of former times, are *Tvv o*, is in the Execution of their Office: and here there are three things, wherein he that will not wilfully shut his eyes against all light, may see a Latitude of difference betwene ours and former Bishops. First, in that *Sole Jurisdiction* which our Bishops assume to themselves. Secondly, in the *Delegation* they make of the power of exercising this Jurisdiction unto others. Thirdly, in the way of the exercise of that power.

For the first of these, *Their sole Jurisdiction*; That our Bishops assume this to themselves, it is knowne and felt, and that this *Sole Jurisdiction* was a stranger, a Monster to former times, wee shall now prove, and make cleare, that the power of *Ordination*, *Admonition*, *Excommunication*,

Absolution, was not in the hands of any sole man.

Cyp. Epist. 33.

First, for *Ordination*, Cyprian in his exile writing to his Charge, certifies them, that *Aurelius* was ordained by him and his Colleagues, who were present with him; who were these Colleagues, but his Presbyters? as he himselfe expounds it, writing to *Lucius* in his owne name, and the name of his Clergie and people, *Ego & Collega & fraternitas omnis, &c.* I and my Colleagues, and my whole people

Epist. 58.

send these Letters to you, &c. So that it is cleare in Cyprians time, Presbyters had a hand in Ordination, and Bishops did not Ordaine alone. Firmilianus saith of them that rule in the Church, *Quod baptizandi, MANUM IMPONENDI ET ORDINANDI, possident potestatem.* And who those be, he expresth a little before, *SENIORES & Praepositi*: by whom the Presbyters as well as the Bishops are understood.

apud Cyp.
Epist. 75.

And as these places prove, that Bishops in the Primitive time, could not ordaine alone without the Presbyters; so there are that give us light to understand, that the Presbyters might ordaine without the Bishop. The Author of the Comment upon the Ephesians, that goes under the name of Ambrose, saith, *Apud Egyptum Presbyteri consignant, si praesens non sit Episcopus, In Egypt the Presbyters ordaine, if the Bishop be not present*, so saith Augustine in the same words; and the *Chorepiscopus*, who was but a Presbyter, had power to impose hands, and to ordaine within his precincts, with the Bishops Licence. Now Licences conferre not a power to him that hath it not, but onely a facultie to exercise that power he hath.

*Cum iure divi-
no non sint di-
versi gradus
Episcopi et Pa-
stores: Mani-
festum est or-
dinationem in
sua Ecclesia sa-
tam FVRE
DIVINO
RATAM esse.
Itaque cum E-
piscopi ordina-
rii sunt hostes
Ecclesie aut
nolunt ordina-
tionem imperti-
re, Ecclesia re-
rinet jus su-
um. Melanch.
ubi supra, pag.
Concil. Antioch.
Can. 10. &
Ancyr. Can. 13.*

The Iniquitie of our times hath beene such, that a Minister may not Preach to his owne flocke, without a Licence: doth this Licence make a man a Minister, and give him power to preach, or onely a facultie and libertie to exercise that power? Should a Bishop give a Laike a Licence to preach, or to ordaine, doth that Licence make him a Minister, or a Bishop? Sure all will say, no: why? because in the Laike there is not *Aetus primus*, the roote and principle of that power, which Licence onely opens a way

a way to the exercise of ; and therefore that must be concluded to be in those Chorepiscopi, or Presbyters, by vertue of their place and calling, and not by vertue of a Licence. So that the power of Ordination was so far from residing in the Bishop alone, as that the Presbyters and Chorepiscopi had power to ordaine as well as he.

Neither was this onely a matter of Ecclesiasticall Custom, but of Ecclesiasticall Constitution, which binds the Bishop ;

First, in all his Ordinations to consult with his Clergie ; *Concil. 4. Can. 2. Ut Episcopus sine Consilio Clericorum suorum Clericos non ordinet ; ibid. That the Bishop shall not ordaine a Clergie man without the counsell of the Clergie ; this was Cyprians practice, Epist. 33.*

Secondly, in his Ordinations to take the concurrent assistance of his Presbyters ; *Cum ordinatur Presbyter, Episcopo cum benedicente, & manum super caput ejus tenente ; etiam omnes Presbyteri qui presentes sunt, manus suas juxta manum Episcopi super caput illius teneant ;* When a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters that are present, shall likewise lay their hands upon his head, with the hands of the Bishop. In which Canon, we have the unanimous vote of two hundred and fourteene Bishops, declaring that the power of Ordination is in the hands of Presbyters as well as Bishops.

And whereas it may be objected, that Hierome, and Chrysostome, affirming Bishops to differ from Presbyters in the power of Ordination ; seeme to imply, that that power is only theirs : Here we desire it may be observed ;

First, That the Fathers put all the difference that lyes betweene Bishops and Presbyters, to be in point of Ordination. *Quid facit Episcopus, quod non facit Presbyter excepta Ordinatione.* And therefore Chrysostome himselfe confesseth, that in his dayes there was little or no difference between a Bishop and a Presbyter. *Inter Episcopum et Presbyterum interest ferme nihil, &c.*

Secondly, That this difference is not so to be understood, as if these Fathers did hold it to be by divine right (as Bellarmine and our Episcopall men would make us beleieve) but by a humane constitution. And therefore they doe not speake *De jure*, but *de facto*, *Quid facit, &c.* not *quid debet facere*. And this Hierom confesseth. So Leo prim. ep. 88. upon complaints of unlawfull Ordinations, writing to the Germane and French Bishops,

Hieronym. in Epist. ad Evag. Chrysost. Hom. 11. ad Tim.

Chrysost. upon the 1 Tim. 3.

Libro de sect. tem Ordin. bus.

shops, reckens up what things are reserved to the Bishops Among which he sets downe *Presbyterorum & Diaconorum consecratio*; and then addes, *Qua omnia solis debent summi Pontificibus Autoritate Canonum precipitur*: So that for this power of Ordination, they are more beholden to the Canon of the Church, then to the Canon of Gods Word.

Thirdly. We answer that this very humane difference was not in the first Primitive Antiquitie. It was not so in *Cyprians* time, as we even now shewed. And when it did prevaile it was but a particular custome (and sometimes usurpation) of some Churches. For it was otherwise appointed in the Councell of Carthage, and in Egypt, and other places, as is declared in the former part of this section; And even in *Chrysostomes* time, it was so little approved of, that it was one great accusation against *Chrysostome* himselfe, That he made Ordinations without the Presbytery, and without the consent of his Clergy. This is quoted by Bishop Downam, lib. 1. cap. 8. pag. 176.

S E C T. IX.

NOr had the Bishops of former times more right to the power of sole Jurisdiction, then of sole Ordination: And here we have *Consistentem reum*, our very Adversaries confesse the Votes of Antiquitie are with us.

Cyprian professeth, that he would doe nothing without the Clergie; nay, he could doe nothing without them; nay, he durst not take upon him alone to determine that which of right did belong to all: and had he or any other done so, the fourth Councell of Carthage condemnes the Sentence of the Bishop, as *Irrita nisi Clericorum sententiâ confirmetur*.

Would yee know the particulars, wherein the Bishops had no power of Judicature without their Presbyters.

First, in judging and censuring Presbyters themselves, and their Doctrine; For this the Canon Law in *Grarian* is full and cleare: *Episcopus non potest Judicare Presbyterum vel Diaconum sine Synodo & Senioribus*: Thus *Basill* counselled and practised, Per totum & epist. 75. So *Ambr.* lib. 10. epist. 80. *Cyrrill* in epist. ad Iohannem parte 1. Diff. Antiochen, thus *Gregory* ad Iohann. Panormitan, lib. 11. epist. 49.

Secondly, in judging of the Conversation or Crimes of any of the members of the Church: *Penes Presbyteros est Disciplina qua facit homines meliores*; That Discipline that workes emendation in men, is in the power of the Elders,

Concil. Aquif.
gra. 1. Can. 8.
Solum propter
authoritatem
Clericorum or-
dinatio et con-
secratio refer-
vata est sum-
mo Sacerdoti.

Bilson. Spalar.
Franc. & Sancta
Clara.

Cyp. Epist. 6.

& 28.

18.

Concil. 4. Car-

thag. Can. 23.

Vid. Russ. Hist.

lib. 10. cap. 9.

Soz. li. 2. c. 23.

Posidon. de

Vita Aug. c. 4.

Orig. Hom. 11.

in Exo. pag. 97.

1.

Decret. part. 2.

Can. 15. que. 7.

Per totum &

parte 1. Diff.

93. cap. 5, 6.

2.

elem. Alex.

siromat. lib. 7.

Elders. And therefore when any was questioned in point of conversation, hee was brought, saith *Tertullian*, into the Congregation where were Exhortations, Castigations, and Divine censures: And who had the chiefe stroke in these Censures, he tells us after: *Præsident probati quique seniores; All the approved Elders sit as Presidents.*

Tertull.^s Apol. advers. Gent.

And those censures that passed by the whole Presbytery were more approved by the Church in Ancient times, then such as were passed by one man; for we finde that when *Syagrius* and *Ambrose* passed Sentence in the same case, the Church was unsatisfied in the Sentence of *Syagrius*, because hee past it *sine alicujus fratris Consilio*, without the counsell or consent of any of his Brethren. But were pacified with the sentence of Saint *Ambrose*: because saith hee, *hoc Judicium Nostrium cum fratribus & consecratoribus participatum processerit.*

Ambros. Epist. ad Syagrium.

Nor was there any kinde of censures that the Bishops did administer alone: Admonitions were given by the Elders; *Augustine* tells us the Elders did admonish such as were offenders, to the same purpose speaks *Origen* *Contra Celsum. Lib. 3.*

Aug. de verb. Apost. Ser. 19.

So excommunication, though that being the dreadfullest thunder of the Church: and as *Tertullian* calles it, *summum præjudicium futuri Iudicii*, the great forerunner of the Judgement of God was never vibrated but by the hand of those that laboured in the word and Doctrine: yet was no one man in the Church invested with this power more then another.

a Constat, Jurisdictionem illam excommunicandi reos manifestorum criminum pertinere ad omnes Pastores hanc ad se solos tyrannice transulerunt, et adque sum contrulerunt Episcopi, Melanc. bi sup. b Hieron. Epist. ad Heliodor.

Therefore saith *Hierom*; *Presbytero si peccavero licet me tradere satana in interitum carnis.* If I sinne, a Presbyter (not a Bishop onely) may deliver me to Satan, to the destruction, &c. where the Reader may please to take notice that Saint *Hierom* speaks not of one particular Presbyter, but of the Order of Presbyters.

The same *S. Hierom* saith againe, *Sunt quos Ecclesia reprehendit, quos interdum abijcit, in quos nonnunquam Episcoporum & Clericorum censura deservit.* There be some whom the Church reprooves, and some which she casts out; against

Ep. ad Demet.

whom the censures of *Bishops and Presbyters* sharply proceeded; where wee see, the Censures whereby wicked men were cast out of the Church, were not in the sole hands of the Bishops, but likewise in the hands of Presbyters.

Syricius Bishop of *Rome* signifies to the Church of *Millaine*, that *Jovinianus, Auxentius, &c.* were cast out of the Church for ever, and he sets downe how they did it, *Omnium Nostrum tam Presbyterorum quam Diaconorum, quam totius etiam cleri sciscitata fuit sententia.* There was a concurrence of all Presbyters, Deacons, and the whole Clergie in that sentence of Excommunication.

Ambros. lib.
10. Epist. 80.

The truth herein may be further evidenced by this, because the whole Clergie as well as the Bishops imposed hands upon such, as repenting were absolved: *Nec ad communicationem (saith Cyprian) venire quis possit, nisi prius ab Episcopo & Clero Manus illi fuerit imposita: No man that hath beene excommunicated might returne to Church-Communion, before hands had beene laid upon him by the Bishop and Clergie.*

Cypr. Epist. 12.
And this was
the custome
saith Cyprian
in minoribus
delictis.

Also writing to his Clergie concerning lapsed Christians, he tells them, *Exomologesi facta & manu eis a vobis in penitentiam imposita, &c.* that after confession and the laying on their hands, they might bee commended unto God: so when certaine returning from their heresie were to bee received into the Church at *Rome* in the time of *Cornelius*, they came before the Presbytery, and there confessed their sinnes, and so were admitted.

Cypr. Epist. 46.
vide etiam
Cypr. Epist. 6.

But though the sentence of Excommunication was managed onely by the hand of those that laboured in the Word and Doctrine, yet we will not conceale from you, that neither Excommunication nor absolution did passe without the knowledge and approbation of the body of the Church, to which the Delinquent did belong.

So we have learned out of *Tertullian*, that their censures were ordered in their publick assemblies; and good reason, because the people were to forbear communion with such. *2 Thes. 3. 6, 14, 15.* and publicke censures of
the

Tertul. Apol.
adver. Gent.
cap. 39.

the Church to cut off a scandalous Presbyter : making
 the case his owne he saith thus : *in uno consensu Ecclesia* *Origen. Hom.*
universa conspirans excidat me dextram suam & projiciat *7. in Iosh.*
a se, hee would have the consent of the whole Church in that
 Act.

And when the lapsed Christians were received againe
 into the Church, the Peoples consent was required there-
 in; else why should Cyprian say, *vix plebi persuadeo imò* *Cypr. Epist. 55.*
extorqueo ut tales patiantur admitti: I can scarce perswade
 the people to suffer such to bee admitted: and in ano-
 ther Epistle written to his people in his Banishment, hee
 promisetht to examine all things, they being present and
 Judging. *Examinabuntur singula presentibus & Indicanti-* *Cypr. Epist. 12.*
bus vobis. *ad plebem.*

But of this power of the People we shall have a further
 occasion to speake afterwards, when wee come to dis-
 course of *Governing Elders.*

Onely may it please your Honours from hence to
 take notice, how unjustly our Bishops have invaded this
 right and power of Presbyters and people in Church cen-
 sures, and devesting both of it, have girt it wholly upon
 themselves, and how herein they and the Bishops of
 former times are T W O.

S E C T. X.

ANd as our Bishops, and the Bishops of former times
 are T v v o in point of *Sole Jurisdiction*, so also in the
Delegation of this power of *Jurisdiction* unto others: to
 their Chancellours, Commissioners, Officers, &c. Was *a Indecorū est*
 ever such a thing as this heard of in the best primitive *Laicum vicari-*
 Times? that men that never received *Imposition of hands,* *um esse Epis-*
 should not onely be received into assistance, but bee wholly *copi, & se-*
intrusted with the power of Spirituall Jurisdiction: Even *culares in Ec-*
in uno enim
eodemque o-
pere non decet dispar professio quod etiam in lege Divina prohibetur dicente Moysē, Non
arabis in bove & asino simul, Concil. Hispal. 2.

then when it is to be exercised over *such persons as have had hands laid upon them.*

We may observe in *Cyprian*, whilst persecution separated him from his Church, when questions did arise among his people, he doth not send them to his Chancelour or Commissary; No he was so farre from substituting any man (much lesse a *lay man*) to determine or give Iudgement in such cases, that hee would not assume that power wholly to himselfe, but suspends his Iudgement, till the hand of God should restore him to his Church againe, that with the advice and Counsel of the Presbyters, he might give sentence, as may appeare to any that shall peruse his Epistles.

Sure if God had ever led his Church to such a way of deputation, it would have beene in such a case of Necessitie as this was: or had any footsteps of such a course as this beene visible by this holy Martyr in the going of former ages, he needed not have deferred the determination of the question about the receiving of some penitent lapsed ones into the bosome of the Church againe, till his returne and the returne of his Clergie, as he doth.

Cyp. Epist. 28

We will instance in his 28. Epistle, wherein giving direction for the excommunicating of such as would rashly communicate with lapsed Christians, he gives this charge not to his *Chancellor or Commissary*, or any other man upon whom hee had devolved his power, and set him as his *Deputy or Vicar generall* in his absence, but *ad clerum*, to the whole Presbytery.

This Truth is so cleare, that Bishop *Downam* the great Advocate of Episcopacy confesseth, that in *Ambrose* his time and a good while after (which was about 400 yeres) till the Presbyters were in a manner wholly neglected, the Bishops had no *Ordinaries, Vicars, Chancellors, or Commissaries*, that were not *Clergie men*: but this is but a *blind*, wherewith the Bishop would Dorre his Reader, for wee challenge any man to produce the names of any *Clergie man* that was Vicar to *Ambrose*, or Chancelour to *Augustine*, or any other of the Bishops of these times; so that

Downam in
the defence of
his *Semion li.*
1. cap. 3.

that herein our Bishops and theirs are T vv o.

S E C T. X I.

A Third branch wherein the difference betweene our Bishops and the Bishops of former times, in point of Exercising their Jurisdiction is visible, is the way or manner of exercising that power.

For brevities sake wee will onely instance in their proceedings in Causes Criminall; where let them tell us, whether any good *Antiquitie* can yeeld them one President for THEIR OATH EX OFFICIO, which hath beene to their COURTS, as *Purgatory fire* to the Popes Kitchen: they have forgotten that old Maxime in the Civill Law, *Nemo tenetur prodere seipsum*, which as it is grounded upon naturall equitie, so it is confirmed by a Law enacted by *Dioclesian* and *Maximilian*, *Nimis grave est quod petitis, &c.* It is too grievous that the adverse part should be required to the exhibition of such things as should create trouble to themselves. Understand therefore that you ought to bring proofes of your intentions, and not to extort them from your adversaries against themselves. Cod. li. 4. Tit. 10. L. 7.

Shall the Lamp of Nature in the night of Ethnicisme inable Heathen Princes, (yea Persecutours) to see and enact thus much, and shall not the glorious Sunne of the Gospell, convince these of their iniquities in transgressing this Law, that call themselves the Fathers of the Church?

If neither the light of Nature, nor Gospell light can, yet the Custome of the Church, to which they so oft appeale, may both convince them of this iniquitie, and discover to all the world the contrarietie of their proceedings, to the proceedings of former times, in this particular.

For of Old, both the Plaintife and Defendant were brought face to face, before the parties, in whose power it was to judge: which way of proceeding, *Athanasius* affirms to be according to Scripture, the Law of God. And because those that condemned *Macarius*, did not

thus proceed, he condemnes their Sentence as malicious and unjust.

Of old, no Sentence passed against any man, but upon the Testimony of other witnesses besides the Accusers: after Complaint exhibited, the first thing they applyed themselves to, was to consider the person and qualitie of the Accuser, *Concil. prim. Constant. Can. 6.* Then they heard the Witnesses, who were two at least, *Can. Apost. Can. 75.* And these Witnesses must be such, as might not be imagined to be partiall, nor to beare enmity nor malice against the party accused. *Ambros. Epist. 64.* so *Gratian, Caus. 3. qua. 5. cap. Quod suspecti.*

Of Old, None might be party, witnesse, and Iudge, which *Gratian* proves at large, *Caus. 4. qu. 4. cap. Nullus unquam presumat accusator simul esse, & Index & testis.*

Greg. Decret. lib. 3. Tit. 2. cap. 8. quâ vos.

Decret. Greg. Lib. 5. Tit. 4. cap. 24.

We grant indeed the Canon Law permits in some cases Tryall without witnesses: *Si crimen ita publicum est, ut merito debeat appellari notorium*; If the crime be so publique, that it may deservedly be called Notorious. Which Law further determines what is notorious, saying, *Offensam illam nos intelligimus manifestam, quæ vel per confessionem vel probationem legitime nota fuerit, aut evidentiâ Rei, quæ nulla possit tergiversatione celari*; Wee count that offence manifest, which either by confession, or by lawfull prooffe comes to be knowne, or by evidence of fact; so as it can be hid by no tergiversations.

So that all was done in former times with mature deliberation, upon examination and evidence produced, and proved by such witnesses, as against whom the defendant could lay in no just exception. And not as now an accusation whispered against a man, he knows not by whom, to which he must take his Oath to answer, before he knows what his accusation is. Which Oath, if he takes, without further witnesse he is censured upon the witnesse of his owne Oath. If he takes it not, he is sent presently to prison, there to lie without Bayle or Mainprize, till the insupportable miseries of his long durance, compell him to take an Oath against Nature, Scripture, Conscience, and the just Defence of his owne innocency. That

That our Bishops therefore and former Bishops are *Two*, in the point of executing their Judicatory power, we need spend no more time to prove. But come to the third thing, in which the difference betweene ours and former Bishops is to be evidenced.

S E C T. XII.

AND that is State Employment, or attendance upon Civill and secular affaires, &c. which both Christ and Saint *Paul* prohibites, which prohibition reacheth every Bishop (to speake in *Chrysostomes* words) as well as *Timothy*, to whom it is directed; *Nullus ergo Episcopatu Chrysost. Hom. præditus hæc audire detrectet, sed agere ea omnia detrectet*; Let *40. in 2. Ti.* no man that is a Bishop, refuse to heare what the Apostle saith, but to doe what the Apostle forbids.

Wee deny not but that Bishops were in the Primitive times often incumbred with secular busines; but these were put upon them, sometimes by Emperours, who sought the ruine of the Church, as *Julian*, of whom *Niceph. lib. 10. cap. 13.* doth report, that in *Clerum coaptatos Senatorum munere & ministerio perversè fungi jussit*. Some- among those times the gracious disposition of Princes towards Christi- things that he an Religion, made them thus to honour Bishops, think- did *Dolomalo* ing thereby to advance Religion; as *Constantine the Great* *ducere.* enacted, that such as were to be tryed before Civill Ma- *Sozom. 1. 9.* gistrates, might have leave to appeale *ad Iudicium Episcoporum, atque eorum sententiam ratam esse tanquam ab ipso Imperatore prolatam*: And this the Historian reckoneth as one argument of his reverend respect to Religion. Sometimes the excellency of their singular parts cast Civill dignities upon them. *Tiberius* granted a *Questors digni- Niceph. 18. 5.* tie unto a Bishop for his eloquence. *Chrysostome* for his notable stoutnesse and freedome of speech, was sent as the fittest man to *Gainas*, with the Emperours command. Sometimes the people observing the Bishops to be much honoured by the Emperour, would sollicite them to present their grievances to the Emperour. And sometimes the

the aspiring humour of the Bishops raised them to such places, as appears by *Cyrill*, who was the first Bishop in *Alexandria*, who had civill dignities conferred upon him, as *Socrates* relates it, from whom Civill authoritie did descend upon succeeding Bishops. *ἡ ἐκείνη ἐκείνου ἀλασφρίτως παρὰ τῆς ἡρακλίου τῆς κατὰ δυνάμειν τοῦ πραγματικῆς τοῦ ἀρχιεπίσκοπου* of whom *Nicephorus* therefore recorded, *Episcopatum majorem cum fastu, prophanorum Magistratum more quam predecessores ejus Episcopi, ingressus est, unde adeo initium sumptuum est in Ecclesia Alexandrina ut Episcopi etiam profana negotia curarent*; He entred upon his Episcopacy with more pomp then his predecessors, with a pompe conformable to the Heathen Magistrates.

Both these *Historians* relate the sad consequence that followed upon this, that *Orestes* the *Roman Governour* seeing his power much weakened by the Bishops interposing in secular affaires, hated the Bishop; and this (as the *Historian* calls it) his *usurped power*.

Niceph. L. 14. cap. 14. This president of the *Alexandrian Bishop*, the Bishop of *Rome* did soone follow; *Et Romanus Episcopus non aliter quam Alexandrinus, quasi EXTRA SACERDOTTII FINES egressus ad secularem principatum erat jam delapsus*; The Bishop of *Rome* as well as the Bishop of *Alexandria* breaking the limits of the Priestly function, did degenerate into a secular Principallitie: which purchased no lesse envy to him then that to the other.

And though these two Bishops went at first abreast in this point, yet in a short time the *Roman* had outstripped the *Alexandrian* in that power, till the Church degenerating more and more, that *Roman Priest* advanced his power not onely above all the Bishops, but all the *Monarchs in the Christian Orbe*.

Yet notwithstanding, he that shall looke into the Antients, shall finde; first, that the best of them held, that they were not to be molested with the handling of worldly affaires, *Cyprian Epist. 66. 1. Singuli divino Sacerdotio honorati non nisi altari & sacrificiis deservire & precibus atq;*
oratio-

orationibus vacare debent, Molestiis secularibus non sunt obligandi, qui divinis rebus & spiritualibus occupantur.

Secondly, that they complained of them as of heavie burthens, *Aug.* calles it *Angaria*, yea *Austin* himselfe in *Possidon.* in his 81. Epistle Complaines, that worldly businesse hindered his praying, and so pressed him, that *vix respirare poterit*: and *Gregory* the great, *non sine dolore in secularibus versabatur*, presnt. in *Dial.*

Thirdly, *Cyprian* construed it as one great cause of persecutions raised against the Church, & lapsis, *Sect. 4.*

Fourthly, it was much cryed downe as unlawfull by the holy Fathers, many Canons forbidding it, and that under paine of being removed from their places. *Can. 6.* *Can. 81.* he that did presume to administer *ῥημῶν ἀρχὴν*, *ἡ ῥωμαίων διοίκησις*, a Roman command or Administration of Militarie affaires or civill place (as *Zonaras* there) hee should be deposed, *Can. Apo. Can. 83.* hiring of ground, meddling with worldly affaires is to be laid aside by them, otherwise they are threatned to be liable to Ecclesiasticall censures, *Conc. Cal. Cano. 3. Conc. Carth. Can. 16.*

We will ad this for a conclusion in this point, it is observed by *Athanasius*, *Sulpitius*, *Severus*, and other Ecclesiasticall historians, that the *Arians* were very expedite in worldly affaires, which experience they gained by their constant following and attendance upon the Emperours Court; and what troubles they occasioned to the Church thereby, is notoriously knowne to any that have seene the Histories of their times. And in this our Bishops have approved themselves more like to the *Arian* Bishops then the purer Bishops of purer times: but however cleare it is, that our Bishops and the Bishops of former times are Two: Two in election to their office; Two in the discharge of their office; Two in their Ordination, Jurisdiction, processes, Censures, Administrations, and the difference betweene our Bishops and those of former times is greater then betweene the great Bishop of Rome and them.

SECT. XIII.

BUt it seemes our Remonstrance soared above those times, even as high as the Apostles dayes, for so hee saith, If our Bishops challenge any other spirituall power; then was by Apostolike Authoritie delegated in, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be *DISCLAIMED* as *VSRPERS*. And the truth is so they deserve to be, if they do but challenge the same power that the Apostle did delegate to Timothy and Titus; for Timothy and Titus were Evangelists, and so moved in a Sphere above Bishops or Presbyters. For Timothy it is cleare from the Letter of the Text, 2 Tim. 4. 5. *ipsum ministerium habere debet: Doe the Works of an Evangelist*; if Timothy had beene but a Presbyter or Bishop, Paul had here put him upon employment *Ultra Sphaeram Activitatis*.

And to any man, that will but understand and consider what the Office of an Evangelist was, and wherein it differed from the Office of a Presbyter or Bishop, it will be manifest that Timothy and Titus were Evangelists, & no Bishops: for the title of Evangelist is taken but two waies; either for such as wrote the Gospel, and so wee doe not as firme Timothy and Titus to be Evangelists: or else for such as taught the Gospel; and those were of two sorts, either such as had ordinary places and ordinary gifts; or such whose places and gifts were extraordinary; and such Evangelists were Timothy and Titus; and not Bishops; as will appeare if wee consider, what was the Difference between the Evangelists and Bishops. Bishops or Presbyters were tyed to the particular care and tuition of that flocke over which God had made them *Overseers*, Acts 20. 28. But Evangelists were not tyed to reside in one particular place, but did attend upon the Apostles by whose appoyntment they were sent from place to place, as the necessity of the Churches did require. As appeares first in Timothy, whom S. Paul besought to abide at Ephesus. 1 Tim. 1. 3. which had beene a needlesse importunity, if Timothy had had the *Episcopall* (that is the *Pastorall*) charge of Ephes.

a Let the Reader please to consult Euseb. Hist. lib. 3. cap. 33. according to some, after others, cap. 37. and view the description, hee there makes of an Evangelist, and then judge of what we speake.

Ephesus committed to him by the Apostles, for then hee might have laid as *arduous* a Charge upon him to abide at *Ephesus*, as he doth to Preach the Gospel. But so farre was *Paul* from setting *Timothy* in *Cathedra* in *Ephesus*, that he rather continually sends him up and downe upon all Church services, for we finde *Acts* 17. 14. That when *Paul* fled from the tumults of *Berha* to *Athens*, he left *Silas* and *Timothy* behind him, who afterwards coming to *Paul* to *Athens*, *Paul* sends *Timothy* from *Athens* to *Thessalonica*, to confirme the *Thessalonians* in the faith, as appeares 1 *Thes.* 3. 1, 2. from whence returning to *Paul* to *Athens* againe, the Apostle *Paul* before hee left *Athens* & went to *Corinth*, sent him & *Silas* into *Macedonia*, who returned to him againe to *Corinth*, *Act.* 18. 5. afterwards they travelled to *Ephesus*, from whence we reade *Paul* sent *Timothy* and *Erastus* into *Macedonia*, *Act.* 19. 22. whether *Paul* went after them, & from whence they & divers other Brethren journeyed into *Asia*, *Acts* 20. 4. All which Brethren *Paul* calles, as it is probable, *Antistes* *ecclesiarum*, the messengers of the Churches, 2 *Cor.* 8. 23. And being thus accompanied with *Timothy* and the rest of the Brethren hee comes to *Miletum*, and calls the Elders of the Church of *Ephesus*, thither to him, of which Church had *Timothy* beene Bishop, the Apostle in stead of giving the Elders a charge to feede the flocks of *Christ* would have given that charge to *Timothy*, and not to them.

And secondly, the Apostle would not so have forgotten himselfe, as to call the Elders *Emeritus*, before their Bishops face.

Thirdly, It is to be conceived, the Apostles would have given them some directions, how to carry themselves towards their Bishop, but not a word of this, though *Timothy* were then in *Pauls* presence, and in the presence of the Elders. The cleare evidence of which Text demonstrates, that *Paul* did not leave *Timothy* at this time as Bishop of *Ephesus*. But it is rather evident that he tooke him along with him in his journey to *Hiernsalem*, and so to *Rome*; for we finde that those Epistles *Paul* wrote while

he was a prisoner, beate either in their inscription or some other passage of them, the name of *Timothy*, as *Pauli companion*, viz. The Epistle to the *Philippians*, *Colossians*, *Hebrewes*, *Philemon*; which Epistles he wrote in bonds as the conjecture, which those two learned professors the one at *Heydelberge*, the other at *Saulmur*, make of *Saint Pauls* Epistles doth declare.

P. P. P. P.
Capellus.

Hebr. 13. 23.
We finde not
onely that
Timothy was
with *Paul* at
Rome, but a
Prisoner with
him there.

¶ Anno 43.

¶ Anno 45.

¶ Anno 46.

¶ Anno 51.

¶ Anno 51.

¶ Anno 52.

So that it appeares that *Timothy* was no Bishop, but a Minister, an Evangelist, a fellow labourer of the Apostles, 1 *Thef. 3. 1.* an Apostle, a Messenger of the Church, 2 *Cor. 8. 3. 2* Minister of God, 1 *Thef. 3. 2.* these titles the Holy Ghost gives him, but never the title of a Bishop.

The like we finde in Scripture concerning *Titus*, whom *Paul* as it is conceived by learned men did first assume into the fellowship of his Labours in the place of *John*, and made him his companion in his journey through *Antioch* to *Hierusalem*,^b so we finde *Gal. 2. 1.* from thence returning to *Antioch* againe; from thence hee passed through *Syria* and *Cilicia*, confirming the Churches & from *Cilicia* he passed to *Crete*, where having Preached the Gospel, and planted Churches, he left *Titus* there, for a while, to set in order things that remaine.

Yet it was but for a while he left him there, for in his Epistle which hee wrote to him not many yeares after, he injoynes him to come to him to *Nicopolis*^a where he did intend to winter, but changing that purpose sends for him to *Ephesus*, where it seemes his Hyemall station was, and from thence sends him before him to *Corinth*, to enquire the state of the *Corinthians*. His returne from thence *Paul* expects at *Troas*^c, and because comming thither he found not his expectation there, hee was so grieved in his spirit, 2 *Cor. 2. 12.* that hee passed presently from thence into *Macedonia*, where *Titus* met him; and in the midst of his afflictions joyed his spirits with the glad tydings of the powerfull and gracious effects, his first Epistle had among the *Corinthians*, 2 *Cor. 7. 5, 6, 7.* *Paul* having there collected the Liberalities of the Saint, sends *Titus* againe

again to the *Corinthians*, to prepare them for the same *Anno 53.*
 service of Ministering to the necessities of the Saints,
2 Corinth. 8. 6. And makes him with some others the
 Conveyers of that second Epistle to the *Corinthians*.

All these journeys to and fro did *Titus* make at the de-
 signement of the *Apostle*, even after he was left in *Crete*.
 Nor doe we finde, that after his first removall from *Crete*, *Anno 64.*
 he did ever returne thither. We reade indeed, *2 Tim.* 4.
 10. he was with *Paul* at *Rome*; and from thence returned
 not to *Crete*, but into *Dalmatia*. All which doth more
 then probably shew, it never was the Intendment of the
Apostle to fix *Titus* in *Crete* as a Bishop, but onely to leave
 him there for a season for the good of that Church, and
 to call him from thence, and send him abroad to other
 Churches for their good, as their necessities might re-
 quire. Now who that will acknowledge a Distinction be-
 tween the Offices of Bishops and Evangelists, and knowes
 wherein that Distinction lyes, will not upon these premis-
 ses conclude that, *Timothy* and *Titus* were Evangelists and
 NOT Bishops.

I but some of the *Fathers* have called *Timothy* and *Ti-
 tus* Bishops. We grant it true; and it is as true, that some
 of the *Fathers* have called them Archbishops, and Patri-
 arks; yet it doth not follow, they were so. Wee adde;
 secondly, that when the *Fathers* did call them so, it
 was not in a proper but in an improper sense; which
 wee expresse in the words of our Learned Orthodox *Ray-
 nolds*;

You may learne by the *Fathers* themselves, saith he, *Raynolds con-
 tra Hart. Ca. 6.*
 that when they tearmed any Apostle a Bishop of this or
 that Citie (as namely Saint *Peter* of *Antioch* or *Rome*)
 they meant it in a generall sort and signification, because
 they did attend that Church for a time, and supply that
 roome in preaching the Gospel, which Bishops did after;
 but as the name of Bishop is commonly taken for the O-
 verseer of a particular Church, and Pastor of a severall
 flocke; so *Peter* was not Bishop of any one place; there-
 fore not of *Rome*. And this is true by Analogy of all extra-
 ordinary

ordinary Bishops; and the same may be said of *Timothy* and *Titus*, that he saith of *Peter*.

Page. 23.

But were it true that *Timothy* and *Titus* were Bishops; will this Remonstrant undertake, that all his party shall stand to his Conditions? If our Bishops challenge any other power then was by *Apostolique* Authoritie delegated to, and required of *Timothy* and *Titus*, and the Angells of the seaven *Asian Churches*, let them be disclaimed as usurpers. Will our Bishops indeed stand to this? then *Attum est*: Did ever *Apostolique* Authoritie delegate power to *Timothy* or *Titus*, to ordaine alone; to governe alone; and doe not our Bishops challenge that power? Did ever *Apostolique* Authoritie delegate power to *Timothy* and *Titus*, to rebuke an Elder? no; but to entreat him as a Father; and doe not our Bishops challenge to themselves, and permit to their Chancellours, Commissaries, and Officials power not onely to rebuke an Elder, but to rayle upon an Elder; to reproach him with the most opprobrious tearmes of foole, knave, jack-sauce, &c. which our paper blushes to present to your Honours view. Did ever *Apostolique* Authoritie delegate to *Timothy* and *Titus* power to receive an accusation against an Elder, but before two or three witnesses? and doe not our Bishops challenge power to proceed *Ex officio*, and make Elders their owne Accusers? Did ever *Apostolique* Authoritie delegate power to *Timothy* or *Titus*, to reject any after twice admonition, but an Hereticke? and doe not our Bishops challenge power to reject and eject the most sound and orthodox of our Ministers, for refusing the use of a Ceremony; as if Non-conformitie were Heresie. So that either our Bishops must disclaime this Remonstrance, or else themselves must be disclaimed as usurpers.

But if *Timothy* and *Titus* were no Bishops, or had not this power, it may be the Angells of the seaven *Asian Churches* had; and our Remonstrant is so subtil as to twist these two together, that if one fayle the other may hold.

1.

To which we answer; first, that Angell in those Epistles is put Collectively, not Individually: as appears by the Epistle to *Thyatira*, cap. 2. vers. 24. where wee reade

ὡς εἰς ἡμᾶς & τοὺς λαοὺς, &c. But I say unto you (in the plurall number, not unto thee in the singular) and unto the rest in Thyatira, &c. Here is a plaine distinction betweene the members of that Church. By you, is signified those to whom he spake under the name of the Angell. By the rest, the residue of the people. The people governed, and the governours in the plurall number. What can be more evident to prove, that by *Angels* is meant not one singular person, but the whole company of Presbyters that were in Thyatira.

This also further appeares, because it is usuall with the holy Ghost, not onely in other books of the Scripture, but also in this very booke of the *Revelation*, to expresse a company under one singular person. Thus the Civill state of Rome, as opposit to Christ is called, *A Beast with ten hornes*: and the Ecclesiasticall state Antichristian is called *The whore of Babylon*, and, *The false Prophet*: and the devill and all his family is called *An old red Dragon*. Thus also the seven Angels that blew the seven Trumpets, *Revel. 8. 2.* And the seven Angels that poured out the seven Vials, are not literally to be taken, but Synecdochically, as all know. And why not then the seven Angels in those Epistles? Master Meede in his Commentaries upon the *Revelation*, pag. 265. hath these words; *Denique (ut jam semel iterumque monuimus) quoniam Deus adhibet Angelos providentia sua in rerum humanarum motibus & conversionibus ciendis, gubernandisque ministros: idcirco, qua multorum manibus peraguntur, Angelo tamen tanquam rei gerenda presidij & Ducis pro communi loquendi modo tribuntur.*

Adde, thirdly, that the very name *Angel* is sufficient to prove, that it is not meant of one person alone, because the word *Angel* doth not import any peculiar jurisdiction or preheminence, but is a common name to all Ministers, and is so used in Scripture. For all Ministers are Gods Messengers and Embassadors, sent for the good of the Elect. And therefore the name being common to all Ministers, why should we thinke that there should be

any thing spoken to one Minister, that doth not belong to all? The like argument wee draw from the word *Starres*, used *Revel. 1. 20. The seven Starres are the Angels of the seven Churches*. Now it is evident, that all faithfull Ministers are called *Starres* in Scripture, whose dutie is to shine as lights unto the Churches, in all puritie of doctrine and holinesse of conversation. And in this sence, the word is used, when it is said, that *the third part of the starres were darkened*, *Revel. 8. 12.* and that the *Dragons taile drew the third part of the starres of heaven, and cast them to the earth*, *Revel. 12. 4.* Which is meant not onely of Bishops, but of other Ministers, unlesse the Bishops will appropriate all corruption and Apostacy unto themselves.

Adde, fourthly, out of the Text it selfe, It is very observable, that our Saviour in opening the mystery of the Vision, *Revel. 1. 20.* saith; *The seven Candlestickes which thou sawest, are the seven Churches*; but he doth not say, *The seven starres are the seven Angels of the same Churches*, But *the Angels of the seven Churches*; wherein not without some mystery the number of the Angels is omitted, least we should understand by Angel, one Minister alone, and not a company. And yet the septenary number of Churches is twice set downe.

- Lastly, Though but one Angel be mentioned in the forefront, yet it is evident, that the Epistles themselves are dedicated to all the Angels and Ministers in every Church, and to the Churches themselves. And if to the whole Church, much more to the Presbyters of that Church. This is proved *Revel. 1. 11. What thou seest write in a Booke, and send it to the seven Churches which are in Asia.* And also by the Epiphonema of every Epistle; *He that hath an eare to heare, let him heare what the Spirit saith to the Churches.* Upon which words, *Ambrosius Ausbertus* in his second booke upon the *Revelation*, saith thus; *Unâ eademque locutione & Angelos & Ecclesias unum esse designat. Nam cum in principio locutionum qua ad septem sunt Angeli dicat, & Angelo illius Ecclesia scribe; in fine tamen earundem*

non dicit, qui habet aurem audiat quod spiritus dicat Angelis, sed quid Ecclesia dicat. By one and the same phrase of speech he sheweth, the Angels and the Churches to be one and the same. For whereas in the beginning of his speech, which he makes to the seven Churches, he saith; *And write to the Angel of the Church*, yet in the close of the same, he doth not say, He that hath an eare, let him heare what the Spirit saith to the Angel, but *what he saith to the Church*. And this is further proved by the whole argument of those Epistles, wherein the admonitions, threatnings, commendations, and reproofes, are directed to all the Ministers of all the Churches; *Revel. 2. 10. The devill shall cast some of you into prison, &c. Rev. 2. 16. I will fight against them with the sword of my mouth, Rev. 2. 24. I will put upon you no other burden, &c. I say unto you and the rest of Thyatira, as many as have not this doctrine, and which have not knowne the depths of Satan, &c. And when it is said in the singular Number (as it is often) I know thy works and thy labour, &c. vers. 2. and vers. 4. Repent and doe thy first works; and vers. 13. Thou hast not denied my faith, &c. and cap. 3. 26. Because thou art neither hot nor cold, &c.* All these and the like places, are not to be understood as meant of one individuall person, but of the whole company of Ministers, and also of the whole Church, because that the punishment threatned, is to the whole Church; *Revel. 2. 5. Repent and doe thy first works, or else I will come unto thee quickly, and remove thy Candlestick out of his place; Rev. 2. 16. Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth; Revel. 2. 24. I will not put upon you any other burden.* Now we have no warrant in the Word to thinke that Christ would remove his Gospell from a Church for the sinne of one Bishop, when all the other Ministers and the Churches themselves are free from those sinnes. And if God should take this course, in what wofull and miserable condition should the Church of England be, which groaneth under so many corrupt Prelates? By all this it appears, that the word *Angel*, is not to be taken *ἀγγέλους*, but *ἐκκλησίας*.

not properly but figuratively. And this is the judgement of Master Perkins upon the second Chapter of the Revelation; and of Master Brightman; and of Doctor Fulke, who in answer to the Rhemists in *Apoc.* 1. 20. hath these words; S. Iohn by the Angels of the Churches meaneth not all, that should weare on their heads myters, and hold crozier staves in their hands, like dead Idolls, but them that are the faithfull messengers of Gods word, and utter and declare the same. Againe, they are called the Angels of the Churches, because they be Gods messengers.

Master Fox likewise in his Meditation upon the Revelation (pag 7. 9. 17.) is of this opinion, and hath gathered to our hands the opinions of all Interpreters he could meet, and saith that they all consent in this, That under the person of an Angel, the Pastors and Ministers of the Churches were understood. Saint Austin in his 132. Epistle, saith thus; *Sic enim in Apocalypsi legitur Angelus, &c. Quod si de Angelo superiorum calorum, & non de Præpositis Ecclesiarum vellet intelligi, non consequenter diceret, habeo adversum te, &c.* And so in his second Homily upon the Revelation (if that booke be his) *Quod autem dicit Angelo Thyatire, habeo adversum te pauca, dicit Præpositis Ecclesiarum, &c.* This also Gregory the Great, lib. 34. Moral. in Job cap. 4. *Sapè sacram scripturam predicatorum Ecclesia, pro eo quod patris gloriam annunciant, Angelorum nomine solere designare: & hinc esse, quod Iohannes in Apocalypsi septem Ecclesiis scribens, Angelis Ecclesiarum loquitur, id est, Prædicatoribus populorum.* Master Fox citeth Primasius, Haymo, Beda, Richard, Thomas, and others, to whom wee referre you.

If it be here demanded (as it is much by the Hierarchicall side) that if by Angel be meant the whole company of Presbyters, why Christ did not say, To the Angels in the plurall number, but to the Angel in the singular?

We answer, That though this question may favour of a little too much curiositie, yet wee will make bold to subjoyn three conjecturall reasons of this phrase of speech.

First,

First, It is so used in this place, because it is the common language of other Scriptures in types and visions to set downe a certaine number for an uncertaine, and the singular number for the plurall. Thus the *Ramme*, *Dan.* 8. 3. is interpreted vers. 20. to be the Kings of Media and Persia. And the enemies of Gods Church are set out by foure hornes. And the deliverers by foure Carpenters, *Zach.* 1. 18. 20. And the wise and foolish Virgins are said to be five wise and five foolish. And many such like. And therefore as we answer the Papists, when they demand why Christ if he meant figuratively when he said, *This is my body*, did not speake in plaine language, *This is the signe of my body*? We say, That this phrase of speech is proper to all Sacraments: So wee also answer here, this phrase of speech, *Angel* for *Angels*, is common to all types and visions.

Secondly, *Angel* is put, though more be meant, that so it may hold proportion with the Vision which *John* saw, Chap. 1. 12. 20. *He saw seven golden Candlestickes, and seven Starres.* And therefore to hold proportions the Epistles are directed to seven Angels, and to seven Churches. And this is called a mystery, *Revel.* 1. 20. *The mystery of the seven starres, &c.* Now a mystery is a secret, which comprehends more then is expressed; and therefore though but one *Angel* be expressed, yet the mystery implies all the Angels of that Church.

Thirdly, To signifie their unitie in the Ministeriall function, and joynt commission to attend upon the feeding and governing of one Church, with one common care, as it were with one hand and heart. And this is more fitly declared by the name of one *Angel*, then of many. We often finde the name of (one) Prophet or Priest to be put for the generall body of the Ministry, or whole multitude of Prophets or Priests, in the Church of *Israel* or *Judah*, when the Spirit of God intendeth to reprove, threaten, or admonish them. Thus it is *Isa.* 6. 13: 18. 18. *Isa.* 3. 2. *Hos.* 9. 8. *Ezek.* 7. 26. *Hos.* 4. 6. *Mal.* 2. 7. Neither should it seeme strange, that a multitude of

company of Ministers should be understood under the name of one Angel; seeing a multitude of heavenly Angels (implied in one service for the good of Gods Saints) is sometimes in the Scripture shut up under one Angel in the singular number, as may be gathered from *Gen.* 24. 7. *2 Kings* 19. 35. *Psal.* 34. 7. compared with *Psalme* 91. 11. *Gen.* 32. 1. *2 Kings* 6. 16, 17. And also a multitude of devils or evill Angels, joyntly labouring in any one worke, is set forth under the name of one evill or uncleane spirit, *1 King.* 22. 21, 22. *Mark.* 1. 23, 24. *Mark.* 5. 2. 9. *Luk.* 4. 33, 34. *Luk.* 8. 27. 30. *1 Pet.* 5. 8. *Heb.* 2. 14. *Ephes.* 6. 11, 12.

But now let us suppose (which yet notwithstanding we will not grant) that the word *Angel* is taken individually for one particular person, as Doctor *Reynolds* seemes to interpret it, together with Master *Beza*, yet neverthelesse, there will nothing follow out of this acception, that will any wayes make for the upholding of a Diocesan Bishop, with sole power of Ordination and Jurisdiction, as a distinct superior to Presbyters. And this appeares

First, Because it never was yet proved nor ever will (as we conceive) that these Angels were Diocesan Bishops, considering that Parishes were not divided into Diocesses in *S. Iohns* dayes. And the seven starres are said to be fixed in their seven Candlestickes, or Churches, not one starre over divers Candlestickes. Neither can those Churches be thought to be Diocesan, when not onely *Tindall* and the old Translation, calls them seven Congregations, but we read also *Acts* 20. that at *Ephesus* which was one of those Candlestickes, there was but one flocke.

And secondly, we further finde that in *Ephesus* one of those seven Churches, there were many Presbyters, which are all called Bishops, *Acts* 20. 28. And wee finde no colour of any superintendency or superioritie of one Bishop over another. To them in generall the Church is committed to be fed by them without any respect had to *Timothy*, who stood at his elbow and had bene with him in Macedonia, and was now waiting upon him to *Ierusalem*.

tem. This is also confirmed by *Epiphanius*, who writing of the Heresies of the *Meletians*, saith, That in ancient times this was peculiar to *Alexandria*, that it had but one Bishop, whereas other Cities had two. And he being Bishop of Cypres, might well be acquainted with the condition of the Churches of Asia, which were so nigh unto him.

Thirdly. There is nothing said in the seven Epistles that implyeth any superioritie or majoritie of rule or power that these Angels had over the other Angels that were joynd with them in their Churches. It is written indeed, in commendation of the Angel of the Church of *Ephesus*, that he could not beare them that were evill, and that he had tryed them which say they were Apostles and are not, and had found them liars. And it is spoken in dispraise of the Angel of *Pergamus*, that he suffered them which held the doctrine of *Balaam*, &c. But these things are common duties, requirable at the hands of all Ministers, who have the Charge of Soules.

But suppose that there were some superioritie and prehemineny insinuated by this individuall Angel, yet who knoweth not that there are divers kinds of superioritie; To wit, of Order, of dignitie, of gifts and parts, or in degree of Ministry, or in charge of power and jurisdiction. And how will it be proved that this Angel if he had a superioritie, had any more then a superioritie of order, or of gifts and parts? Where is it said, That this Angel was a superior degree or order of Ministry above Presbyters? In which Epistle is it said that this Angel had sole power of Ordination and Jurisdiction? And therefore as our learned Protestants prove against the Papists, that when Christ directed his speech to *Peter* in particular and said, *I will give unto thee the keyes of the kingdome of heaven, &c.* That this particularization of *Peter* did not import any singular prehemineny or majoritie of power to *Peter* more then to the other Apostles. But that though the promise was made to *Peter*, yet it was made to him in the name of all the rest, and given to all as well as one. And that

a Hoc erant uti-
que & ceteri
Apostoli quod
fuerat Petrus,
pari consortio
præditi et bo-
ris & potesta-
tis sed ex ordi-
um ab unitate
proficiscitur, ut
Ecclesia una
monstratur.

that therefore it was spoken to one person, and not to all, that so Christ might foresignifie the unitie of his Church, as * Cyprian, Austin, Hieroms, Optatus, and others say. So when Christ directs an Epistle to one Angel, it doth not imply a superior power over his fellow Angels, but at most onely a presidency for order sake. And that which is written to him, is written to the rest as well as to him. And therefore written to one, not to exclude the rest, but to denote the unity that ought to be betwene the Ministers of the same Church in their common care and diligence to their flocke. And this is all that Doctor Reynolds saith, as you may reade in his conference with Hart, cap. 4. divif. 3. ad finem. For it is evident that Doctor Reynolds was an utter enemy to the *Ius Divinum* of the Episcopall prehemineny over Presbyters by his Letter to Sir Francis Knolls. And learned Master Beza also saith something to the same purpose in his Annotations upon Revel. 2. 1. Angelo. i. *apostoli* quem nimirum oportuit imprimis de his rebus admoneri, ac per eum ceteros collegas, totamq; adeo Ecclesiam. Sed hinc statui Episcopalis ille gradus postea humanitus in Ecclesiam Dei inuectus certè nec potest nec deber, imò ne perpetuum quidem istud apostolicum munus esse necessario oportuisse, sicut exorta inde Tyrannis oligarchica (cujus apex est Antichristiana bestia) certissima cum totius non Ecclesia modò sed etiam orbis perniciè, nunc tandem declarat.

If therefore our Remonstrant can produce no better evidence for his Hierarchy then *Timothy* and *Titus*, and the Angels of the Asian Churches, Let not this Remonstrant and his party, cry out of wrong; if this claimed Hierarchy be for ever hooted out of the Church, seeing it is his owne Option. And yet we cannot conceale one refuge more out of Scripture, to which the Hierarchy betake themselves for shelter. And that is the two Postscripts in the end of *Pauls* second Epistle to *Timothy*, and of that to *Titus*; where in the one, *Timothy* is said to be the first Bishop of *Ephesus*, and in the other, *Titus* is said to be the first Bishop of the Church of the *Cretians*: To both which places wee answer.

That

That these two Postscripts (and so all the rest) are no part of Canonick Scripture. And therefore our former and ancienter English Translations, though they have these Postscripts, yet they are put in a small character different from that of the Text, that all men might take notice they were no parts of the Text. Although our Episcopall men of late in newer impressions have enlarged their Phylacteries, in putting those Postscripts in the same full character with that of the Text, that the simple might beleeve they are Canonick Scripture. The Papists themselves (*Baronius*, *Serrarius*, and the *Rhemist*) confesse that there is much falsitie in them. The first Epistle to *Timothy*, is thus subscribed: *The first to Timothy was written from Laodicea, which is the chiefest Citie of Phrygia Pacatiana.* Here wee demand, whether *Paul* when he writ the first Epistle to *Timothy*, was assured he should live to write a second, which was written long after? And if not; How comes it to be subscribed, *The first to Timothy*, which hath relation to a second? Besides, The Epistle is said to be writ from *Laodicea*, whereas *Beza* in his Annotations proves apparently, that it was written from *Macedonia*; to which opinion *Baronius* and *Serrarius* subscribe. It is added, *Which is the chiefest Citie of Phrygia Pacatiana.* But this Epistle is no where read in the Writers of those ages, saith *Beza*, *Sed apud recentiores illos, qui Romani imperii jam inclinantis provincias descripserunt.* So that by this place, it is evident, that the subscription was added a long while after the writing of the Epistles by some men, for the most part *vel indoliti*, saith *Beza*, *vel certe non satis attentis*, Either by a Learned or negligent man.

The second Epistle is thus subscribed: *The second Epistle unto Timothy ordained the first Bishop of the Church of the Ephesians, was written from Rome when Paul was brought before Nero the second time.* Now these words, *Ordained the first Bishop*, is wanting; saith *Beza* in quibusdam vetustis codicibus, in veteri vulgata editione, & apud Syrum interpretem. If Saint *Paul* had written this Postscript, he

would not have said; *To Timothy the first Bishop, &c.*, whereas it was not yet certaine whether ever there should be a second. Neither would it be said when *Paul* was brought, &c. But when I was the second time brought before *Nero*. The Syriack Interpreter reads it, *Here ends the second Epistle to Timothy written from Rome.*

The Epistle to *Titus* is thus subscribed: *Written to Titus, ordained first Bishop of the Church of the Cretians from Nicopolis of Macedonia.* Here it is said that this Epistle was written from *Nicopolis*, whereas it is cleare that *Paul* was not at *Nicopolis* when he wrot it. *Tit. 3. 12. Be diligent to come to me to Nicopolis, for I have determined there to winter.* He doth not say, *Here to winter*, but *There*; Where note, for the present he was not there. And besides, it is said, that *Titus* was ordained the first Bishop, &c. And who was the second? or was there ever a second? And also he is said to be Bishop, not onely of a Diocesse, but of all *Crete*. Was there ever such a second Bishop? Adde, lastly, that it is said, *Bishop of the Church of the Cretians*: Whereas it would be said of the Churches of the *Cretians*. For the Christian Churches of any Nation are called Churches by *Luke* and *Paul* not Church. Therefore *Codex Claromontanus* subscribes; *Here ends the Epistle to Titus*, and no more. So the Syriack; *Finitur Epistola ad Titum quæ scripta fuit e Nicopoli.* The old Vulgar Edition hath nothing of the Episcopacy of *Titus*. By all this it appeares, That if the Bishops had no more authoritie to urge us to subscribe to their Ceremonies, then they have authoritie for their Episcopall dignitie by these Subscriptions, there would be no more Subscription to Ceremonies in the Churches of *England*.

But some will say, That there is one objection out of Scripture yet unanswered, and that is from the inequality that was betweene the twelve Apostles and the seventy Disciples.

To which we answer;

First, That it cannot be proved that the twelve Apostles had any superioritie over the seventy, either of Ordination,

dination, or Jurisdiction. Or that there was any subordination of the seventy unto the twelve. But suppose it were, yet we answer,

Secondly, That a superiority and inferiority between Officers of different kinds, will not prove that there should be a superiority and inferiority between Officers of the same kinde. No man will deny but that in Christs time, there were Apostles, Evangelists, Prophets, Pastors and Teachers, and that the Apostles were superior to Evangelists and Pastors. But it cannot be proved, That one Apostle had any superiority over another Apostle, or one Evangelist over another. And why then should one Presbyter be over another? Hence it followeth. That though we should grant a superiority between the twelve and the seventy, yet this will not prove the question in hand. Because the question is concerning Officers of the same kinde, and the instance is of Officers of different kinds, amongst whom no man will deny but there may be a superiority and inferiority, as there is amongst us between Presbyters and Deacons.

And now let your Honours judge (considering the premisses) how farre this Episcopall government is from any *Divine right*, or *Apostolicall institution*. And how true that speech of *Hierome* is, That a Bishop as it is a superior Order to a Presbyter, is an *Humane presumption*, not a *divine Ordinance*.

But though Scripture failes them, yet the Indulgence, and *Munificence* of *Religious Princes* may support them; And to this the *Remonstrant* makes his next recourse, yet so as he acknowledgeth here, *Engagements to Princes onely for their accessory Dignities, Titles, and Maintenance; not at all for their stations and functions*, (wherein yet the Author plainly acknowledgeth a difference betweene our Bishops and the Bishops of old by such Accessions.)

For our parts, wee are so farre from envying the *gracious Munificence* of pious Princes, in collating honourable maintenance upon the Ministers of Christ, that we beleeve
that

that even by Gods owne Ordinance, double Honour is due unt^o them.

And that by how much the Ministry of the Gospel is more honourable then that of the Law; by so much the more ought all that embrace the Gospel, to be carefull to provide, that the Ministers of the Gospel might not onely live, but maintaine Hospitality, according to the Rule of the Gospel. And that worthy Gentleman spake as an Oracle, that said; *That scandalous Maintenance is a great cause of a scandalous Ministry.*

Yet wee are not ignorant, that when the Ministry came to have *Agros, domos, lectiones, vehicula, equos, latifundia*, as *Chrysost. Hom. 86. in Matth.* That then *Religio peperit divitias, & filia devoravit Matrem*, Religion brought forth Riches, and the daughter devoured the Mother; and then there was a voice of Angels heard from Heaven; *Hodie venenum in Ecclesiam Christi cecidit*, This day is poison shed into the Church of Christ.

And then it was that *Ierome* complained, *Christi Ecclesia postquam ad Christianos principes venit, potentia quidem & divitiis major, sed virtutibus minor facta est.* Then also was that Conjunction found true; That when they had wooden Chalices, they had golden Priests; but when their Chalices were golden, their Priests were wooden.

And though we doe not thinke, there is any such impossibilitie, but that large Revenues may be happily managed with an humble sociablenesse; yet it is very rare to finde. History tells us, that the superfluous revenues of the Bishops not onely made them neglect their Ministry, but further ushered in their stately and pompous attendance; which did so elevate their Spirits, that they insulted over their Brethren, both Clergy and People, and gave occasion to others to hate and abhorre the Christian faith. Which *Ensebius* sets forth fully in the pride of *Paulus Samosatenus*, who notwithstanding the meannesse and obscuritie

scurity of his birth, afterwards grew to that height of Insolency and Pride in all his carriage; especially in that numerous trayne that attended him in the streets, and in his stately throne raised after the manner of Kings and Princes, that *Fides nostra in vi lie, & odio, propter factum & superbiam cordis illius, facta fuerit obnoxia*; the Christian faith was exposed to envie and hatred through his pride.

*Euseb. lib. 7.
cap. 29.*

And as their Ambition (fed with the largeness of their renewes) discovered it selfe in great attendance, stately dwellings, and all Lordly pompe, so Hierom complaines of their Pride in their stately seats, *qui velut in aliqua sublimi specula constituti, vix dignantur videre mortales & alii qui consernos suos*: who setting aloft as it were in a watch tower, will scarce deigne to looke upon poore mortalls, or speake to their fellow servants.

Here we might be large, in multiplying severall Testimonies against the pride of Ecclesiasticall persons, that the largeness of their renewes rayfed them too: but we will conclude with that grave complaint of Sulpitius Severus:

Ille qui ante pedibus aut a fello ire consueverat, spumante equo superbus invehitur: parvâ prius ac vili cellulâ contentus habitare, erigit celsa Laquearia, construit multa conclavia, & sculpsit postes, pingit armaria, vestem respuit grossiorem, indumentum molle desiderat, &c. Which because the practise of our times hath already turned into English, we spare the labour to translate.

Onely suffer us (being now to give a Vale to our Remonstrants Arguments) to recollect some few things.

First, whereas this Remonstrant saith; *If wee doe not shew out of the true and genuine writings of those holy men, that lived in the Apostles dayes a cleare and received distinction of Bishops, Presbyters, and Deacons, as three distinct subordinate callings, with an evident specification of the duty belonging to each of them: Let this claimed Hierarchie be for ever hooted out of the Church*: We beseech you let it bee remembered how wee have proved, out of the genuine and undeniable writings of the Apostles themselves: that these

pag. 24.

are not three distinct callings: Bishops are Presbyters, being with them all one, Name and Office, & that the distinction of Bishops and Presbyters was not of Divine Jurisdiction and Institution, but Humane: And that these Bishops in their first Institution did not differ so much from Presbyters, as our present Bishops differ from them.

Pag. 23.

Secondly, whereas this Remonstrant saith, *If our Bishops challenge any other power then was by Apostolike Authority delegated to, and required of Timothy and Titus, and the Angels of the Asian Churches: Let them bee disclaimed as usurpers.* We desire it may be remembered, how wee have proved first; that *Timothy* and *Titus* and the Angels were no Diocesan Bishops; and secondly, that our Bishops challenge (if not in their Polemicks, yet in their Practicks) a Power that *Timothy* and *Titus*, and those Angels never did.

Pag. 22.

Thirdly, Whereas this Remonstrant saith, *If there can be better evidence under Heaven for any matter of fact, let Episcopacy be for ever abandoned out of Gods Church: we beseech you remember how weak we have discovered his Evidence to be; and then the Inference upon all these wee humbly leave to your Honours Wisdom and Justice.*

S E C T. XIII.

HAVING thus considered the validity of those Arguments, whereby this Remonstrant would suffult *Episcopacy*, we descend now to inquire, what satisfaction he gives to those objections, which himselfe frames as the maine, if not the sole arguments; that *Episcopacy* is asfaultable by, and they are two.

First, that pleading the Divine right of *Episcopacy*, is to the prejudice of *Sovereignty*: Secondly, that it casts a dangerous imputation upon all those Reformed Churches that want this Government.

To the first, the prejudice of *Sovereignty*; hee answers there is a compatibleness in this case of Gods Act, and that the

the Kings: it is God that makes the Bishop, the King that gives the Bishoppricke.

But we have proved already, that God never made a Bishop, as he stands in his *Superiority* over all other *Presbyters*, hee never had Gods *Fiat*: and if they disclaime the influence of sovereignty unto their creation to a priority, and assert, that the King doth not make them *Bishops*, they must have no being at all. Sure wee are the Lawes of the land proclaime, that not onely *Bishopprickes*, but *Bishops* and *all the Jurisdiction* they have is from the King: whereas the *Remonstrants* acknowledgeth no more, but the bare place and exercise to bee from *Regal donation*, which cannot bee affirmed without apparent prejudice of that Sovereignty which the Lawes of the Land have invested our Princes with.

And for his unworthy comparison of *Kings* in order to *Bishops* and *Patrons* in order to their *Clerkes*, when he shall prove that the *patron* gives ministeriall power to his *Clerke*, as the King according to our Lawes gives *Episcopal power* to the *Bishop*, it may be of some conducement to his cause, but till then, we leave the unfitnesse of this comparison, and the unthankfulnessse of those men to the indulgence of their Sovereigne, to their deserved recompence.

His learned answer to such men as borrowing *Saint Ieroms* phrase, speake *Saint Pauls* truth is in summe this: That he knowes not how to prescribe to mens thoughts, but for all his *Rhetorick*, they will thinke what they list; but if they will grant him the question, they shall soone bee at an end of the quarrell: which one answer if *Satisfactorie* would silence all controversies to as good purpose as he did *Bellarmino*, who said, *Bellarmino* saith it is thus, and I say it is not, and where is *Bellarmino* now?

To the second objection, that *Episcopacy* thus asserted casts an imputation upon all the *Reformed Churches*, that want that Governement, he saith; that the objection is intended to raise envy against them; who (if they may be beleeved) love, and honour those sister Churches, and blesse God for them.

But do they not plucke all this envie upon themselves, who in their conferences, writings, Pulpits, Universities, Disputes, High Commission, declamations have disclaimed them as no Churches that have disclaimed the Prelates? and have honoured the most glorious Lights of those Reformed Churches, Calvin, Beza, and others with no better titles then of Rascalls, Blasphemers, &c.

But the pith of his answer after a few good words is this: that no such consequent can bee drawne from their opinions, for their *Ius divinum* pleades onely for a Justifiableness of this holy calling: Not for an absolute necessity of it, warranting it where it is, and requiring it where it may be had; but not fixing upon the Church that wants it, the defect of any thing of the Essence of a Church, but onely of the glory and perfection of it, neither is it their sinne, but their misery.

And is it so, doth not this *Ius divinum* argue a Necessitie but onely a Justifiableness of this calling; nor is the want of it a want of any thing of Essence, but onely of perfection? wee had thought, that page the 20 where this Remonstrant strives to fetch the pedigree of Episcopacie from no lesse then Apostolicall, and in that right Divine institution he had reckoned it among those things, which the Apostles ordained for the succeeding administration of the Church in essentiall matters: but here it seemes hee is willing to retract what there fell from him: there it was to his advantage to say, this government was a thing essentiall to the Church, and here it is no lesse advantage to say, it is not essentiall.

But if it be not Essentiall, then what is the reason that when a Priest who hath received orders at Rome turnes to us, they urge not him to receive ordination among us againe: but when some of our brethren, who flying in Queene Maries dayes, had received Imposition of hands in the Reformed Churches beyond the Seas returned againe in the dayes of Queene Elizabeth, they were urged to receive Imposition of hands againe from our Bishops, and some did receive it. If those Churches that want Bishops want nothing essentiall to a Church; then what Essen-

Essentiall want was there in the ordination of those *Ministers* that received Imposition of hands in those Churches, that might deserve a *Reordination*, more then if they had first received their ordination at *Rome*.

And what is the reason that Bishop *Montague* so confidently affirms, that Ordination by Episcopall hands is so necessary, as that the Church is no true Church without it, and the Ministry no true Ministry, and ordinarily no salvation to be obtained without it. And if this *Remonstrant* should leave Bishop *Montague* to answer for himselfe, yet notwithstanding he stands bound to give us satisfaction to these two questions, which arise from his owne Booke.

*Originum Ecclesiasticarum
tomi prioris
pars posterior
463, 464.*

First, whether that Office, which by divine right hath the sole power of Ordaining, and Ruling all other Officers in the Church, (as he saith Episcopacy hath) belong not to the being, but onely to the glory and perfection of a Church. Secondly, there being (in this mans thoughts) the same *ius divinum* for Bishops, that there is for Pastors and Elders, whether if those Reformed Churches wanted Pastors and Elders too, they should want nothing of the Essence of a Church, but of the perfection and glory of it.

Pag. 32.

But this *Remonstrant* seems to know so much of the minde of those Churches, that if they might have their option, they would most gladly embrace Episcopall Government, as little differing from their owne Moderatorship, save onely in the perpetuie of it, and the new Invention (as he odiously calls it) of Lay Elders. But no question those learned Worthies that were entrusted by the Churches to compile their confessions, did comprise their Judgements better then the Composer of this Remonstrance. And to his presumption, wee oppose their Confession. We will beginne with the French Church, who in their Confession speake thus.

Credimus veram Ecclesiam We beleeye that the true
gubernari debere ea politia; Church ought to be gover-
quam Dominus noster Iesus ned by that policy which

Christus sancivit, ita videlicet, ut sint in ea Pastores, Presbyteri, sive Seniores, & Diaconi, ut doctrina puritas retineatur, &c. Art. 29. Credimus omnes Pastores ubicunq; collocati sunt, eadem & equali potestate inter se esse praeditos sub uno illo capite summog; & solo universalis Episcopo Jesu Christo. Art. 30. Gallica confessionis. Credimus veram hanc Ecclesiam debere regi, ac gubernari spiritali illa politica quam nos Deus ipse in verbo suo edocuit; ita ut sint in ea Pastores ac ministri qui pure et concionentur, et Sacramenta administrant; sint quoq; Seniores, & Diaconi qui Ecclesia senatum constituunt, ut his veluti mediis vera Religio conservari, Hominesq; vitiis dediti spiritaliter corripi & emendari possint. Tunc enim ritè & ordinate omnia fiunt in Ecclesia, cum viri fideles, & pii ad ejus gubernationem delignantur juxta Divi Pauli praescriptum, 1 Tim. 3. Confes. Belgic. Art. 30. Caterum ubicunq; locorum sunt verbi Dei Ministri eandem atque aequalem Omnes habent tum Potestatem tum AUTHORITY, ut qui sunt aequè Omnes Christi unici illius universalis Episcopi & capitis Ecclesia Ministri.

Christ Jesus our Lord established, viz. that there be Pastors, Presbyters, or Elders and Deacons. And againe, We beleve that all true Pastors where ever they be, are endued with equall and the same power, under one chiefe head and Bishop Christ Jesus. Consonant to this the Dutch Churches. We beleve (say they) the true Church ought to be ruled with that spiritual policy which God hath taught us in his Word, to wit, that there be in it Pastours to preach the Word purely; Elders and Deacons to constitute the Ecclesiasticall Senate, that by these meanes Religion may be preserved, and manners corrected. And so again We beleve where ever the Ministers of God are placed, they All have the same equall power and authority, as being All equally the Ministers of Christ.

In which harmony of these Confessions, see how both Churches agree in these five points :

1. First, That there is in the Word of God, an exact forme of

of

of Government set downe, *Deus in verbo suo edocuit.*

Secondly, That this forme of Government Christ established in his Church; *Iesus Christus in Ecclesiâ sancit.*

Thirdly, That this forme of Government is by Pastors, Elders, and Deacons.

Fourthly, That the true Church of Christ ought to be thus governed; *Veram Ecclesiam debere regi.*

Fifthly, That all true Ministers of the Gospell are of equall power and Authoritie.

For the reason he assignes, why those Churches should make this Option, wee cannot enough admire that such a passage should fall from his pen, as to say, there is *Little difference* betweene their *synaxis*, and our *Episcopacy*, *save onely in perpetuities* and lay Elders; for who knows not that betweene these two, there is as vast a difference as betweene the *Duke of Venice* and an *absolute Monarch*. For, 1. the Moderator in Geneva is not of a superior order to his Brethren; nor 2. hath an ordination differing from them; nor 3. assumes power of sole Ordination or Jurisdiction; nor hath he 4. maintenance for that office above his Brethren; nor 5. a Negative voyce in what is agreed by the rest; nor 6. any further power then any of his Brethren. So that the difference betweene our Bishops and their Moderators is more then *Little*: But if it be so little as this Remonstrant here pretends; then the *Alteration* and *Abrogation* of *Episcopacy* will be with the lesse difficultie, and occasion the lesse disturbance.

SECT. XV.

BUT there is another thing, wherein our *Episcopacy* differs from the *Geneva Moderatorship*, besides the perpetuities; and that is the exclusion of the *Lay Presbytery*, (which if we may beleeve this Remonstrant) never till this age had footing in the *Christian Church*.

In which Assertion, this Remonstrant concludes so fully with Bishop Halls *Irrefragable Propositions*, and his other

3.

4.

5.

other booke of *Episcopacy* by *divine right*; as if he had conspired to sweare to what the Bishop had said.

Now, though we will not enter the Lists with a man of that *learning* and *fame* that Bishop Hall is, yet wee dare tell this *Remonstrant*, that this his assertion hath no more truth in it, *then the rest that we have already noted*. Wee will (to avoyde prolixity) not urge those ^a three knowne Texts of Scripture, produced by some for the establishing of Governing Elders in the Church, *not yet vindicated by the adversaries*.

^a 1 Tim. 5. 17.
1 Cor. 12. 28.
Rom. 12. 8.

^b Vnde & Synagoga, et postea Ecclesia seniores habuit, quorum sine Consilio nihil agebatur in Ecclesia. Quod qua negligentia obsoleverit nescio, nisi forte Doctorum desidia, aut magis superbia, dum soli volumus aliquid videri. Origen. Lib. 3. contra Celsum.

Nor will wee urge that famous Text of ^b Ambrose in 1 Tim. 5. But if there were no *Lay Elders* in the Church till this present age, we would be glad to learne, who they were of whom Origen speaks, when he tells us, it was the Custome of Christian Teachers first to examine such as desired to heare them, of whom there were *two orders*; the first were *Catechumeni*, or beginners; the other was of such as were more perfect: among whom *ἱεὶ τινος τῆς ἐκκλησίας ἐπιστολὴν παραλαβόντες τὰς βίβλους καὶ τὰς ἀγὰς τῶν ἀποστόλων*, &c.

Nonnulli praepositi sunt qui in vitam & mores eorum qui admittuntur inquirant, ut qui turpia committant iis communi Cautum Interdicant, qui vero ab istis abhorrent, ex animo complexi, meliores quotidie reddant: There are some ordained to inquire into the life and manners of such as are admitted into the Church, that they may banish such from the publique Assembly, that perpetrate scandalous Acts; which place tells us plainly:

First, that there were some in the higher forme of hearers (not Teachers) who were *Censores morum* over the rest. Secondly, that they were designed or constituted to this worke, *ἐπιστολῶν*. Thirdly, that they had such Authoritie intrusted into their hands, as that they might interdict such as were scandalous from the publique Assemblies. Wee would gladly know, whether these were not, as it were, *Lay Elders*.

That there were such in the Church (distinguished from others that were called to teach) appears. Augustine writing to his Charge directs his Epistle, *Dilectissimis*

Ep. 137.

finis fratribus, clero, senioribus & universa Plebi Ecclesia Hipponensis: where first there is the generall compellation. *Fratribus, Brethren*, then there is a distribution of these Brethren into the *Clergie*, the *Elders* and the *whole People*; so that there were in that Church Elders distinguished both from the Clergie, and the rest of the People.

So againe, *Contra Cresconium Grammaticum*: *Omnes vos Episcopi, Presbyteri, Diaconi, & Seniores scitis*; All you Bishops, Elders, Deacons, and Elders, doe know. What were those two sorts of Elders there mentioned in one comma, & *ibidem* cap. 56. *Peregrinus Presbyter & seniores Ecclesia Musticana Regionis tale desiderium prosequuntur*; where againe we reade of *Elder and Elders, Presbyter and Seniors* in one Church.

Both those passages are upon record in the publike acts, which are more fully set downe by *Baronius*, & 303. Num. 15. 16. 17. As also by *Albupineus*, in his Edition of *Opratus*: in which Acts the *Seniors* are often mentioned. In that famous relation of the purging of *Cecilianus* and *Felix*, there is a coppie of a Letter; *Fratribus & filijs, Clero & Senioribus, Fortis in Domino aternam salutem*: another Letter is mentioned a little before *Clericis & Senioribus Cirthenisum in Domina aternam Salutem*. These *Seniors* were interested in affaires concerning the Church as being the men, by whose advise they were managed.

The Letter of *Purpurinus* to *Silvanus* saith, *adhibere conclericos, & seniores plebis, Ecclesiasticos Viros, & inquirant quae sunt istae Dissensiones: ut ea quae sunt secundum fidei Praecepta fiant*, where wee see the joynt power of these *Seniors*, with the *Clergie* in ordering Ecclesiasticall affaires, that by their wisdom and care peace might bee settled in the Church, for which cause, these *Seniors* are called Ecclesiasticall men; and yet they are distinguished from Clergie men.

They are mentioned againe afterwards by *Maximum*, saying; *Loquor Nomine SENIORVM Populi Christiani*. *Greg. Mag.* distinguisheth them also from the Clergie.

Tabellarium cum consensu SENIORVM & Cleri ministeris Ordinandum.

These Seniors had power to reprove offenders, otherwise why should *Augustine* say, *Cum ob errorem aliquem a Senioribus arguantur & imputatur alicui cur ebrius fueris, cur res alienas pervaseris, &c.* when they were by the Elders reprov'd for their errors, and drunkenness is laid to a mans charge, &c. So that it was proper to the Seniors to have the cognizance of delinquents, and to reprove them.

*August. in
Psal. 36.
Conc. 2.*

The same *Augustine* in *Psalm* 36. *Ne cesse nos fuerat Primiani causam, quem, &c. Seniorum literis ejusdem Ecclesie postulantibus audire.* Being requested by letters from the Seniors of that Church, it was needfull for me to heare the cause of *Primian*, &c.

So againe, *Optatus*, who mentioning a persecution that did for a while scatter the Church, saith, *Erant Ecclesie ex auro & argento quam plurima Ornamenta, qua nec defodere terra, nec secum portare poterat, quare fidelibus senioribus commendavit.* *Albaspineus*, that learned Antiquarie, on that place acknowledges, that Besides the Clergie, there were certaine of the Elders of the people men of approved life, that did tend the affaires of the Church, of whom this place is to bee understood.

By all these testimonies it is apparent; first, that in the ancient Church there were some called *Seniors*. Secondly, that these *Seniors* were not Clergie men. Thirdly, that they had a stroke in governing the Church, and managing the affaires thereof. Fourthly, that *Seniors* were distinguished from the rest of the people.

Page. 32.

Neither would we desire to chuse any other Judges in this whole controversie; then whom himselfe constituted; Forraine Divines, taking the generall Suffrage and practise of the Churches, and not of particular men.

As for the learned *Spanhemius* whom hee produceth, though we give him the deserved honour of a worthy man: yet we thinke it too much to speake of him, as if the judgement of the whole Church of Geneva were incorporated

porated into him, as this Remonstrant doth. And for *Spanhemius* himselfe, we may truly say, in the place cited, he delivered a complement, rather then his judgement, which in *Dedicatorie Epistles* is not unusuall. Wee know that reverend *Calvin* and learned *Beza* have said as much upon occasion in their Epistles, and yet the Christian world knowes their Judgement was to the contrary.

Little reason therefore hath this Remonstrant, to de- Pag. 33.
claime against all such as speake against this Govern-
ment as unlawfull, with the termes of Ignorant and spie- Pag. 33.
full *Sectaries*, because they call the Government unia-
full: had they proceeded further to call it Antichristian,
(which he charges upon them) they had said no more,
then what our eares have heard some of their principall
Agents, their *Legati a Latere* speake publicly in their D. Ducks.
visitations; That how ever the Church of England be as sound,
and Orthodoxe in her Doctrine as any Church in the world;
yet in our Discipline and Government, we are the same with the
Church of Rome, which amounts to as much as to say, the
Government is Antichristian, unlesse they will say the
Government of Rome is not so, nor the Pope Anti-
christ.

SECT. XVI.

BUT now our Remonstrant beginnes to leave his dispute
for the Office, and flowes into the large prayes of the
Persons, and what is wanting in his Arguments for the
Place, thinkes to make up in his Encomiastickes of the Per-
sons, that have possesst that place in the Church of God; and
tels us, that the Religious Bishops of all times are and have been
they, that have strongly upheld the truth of God against Satan
and his Antichrist. It is well he sets this crowne onely upon
the heads of Religious Bishops, as knowing that there are Pag. 34.
and have beene some Irreligious ones, that have as strongly
upheld Satan and his Antichrist against the truth of God. But
the Religious Bishops are they that have all times upheld the
truth. What? they, and onely they? did never any uphold the

the truth, but a Religious Bishop? did never any Religious Minister or Professor preach, or write, or die to uphold the truth, but a Religious Bishop? if so, then there is some perswasive strength in that hee saith; and a credulous man might be induced to thinke, if Bishops goe downe, truth will goe downe too: But if wee can produce for one Bishop, many others that have beene valiant for the truth, this Rhetoricall insinuation will contribute no great helpe to their establishment. Nor indeede any at all; unlesse hee were able to make this good of our times as well as of all others, which he assaies; for saith he, even amongst our owne

Pag. 35.

a Wee may rather thinke that they would have done more. Remembring what Martinus was wont to say to his friend Sulpitius, Nequaquam sibi in Episcopatu eam virtutum Gratiam superasse, quam prius se habuisse meminisset.

Pag. 35.

how many of the reverend and Learned Fathers of the Church now living, have spent their spirits, and worne out their lives in the powerfull opposition of that Man of sinne: how many? I sir; we would faine know how many: that there are some that have stood up to beare witness against that Man of sinne, we acknowledge with all due respect, to the Learning and worth of their Persons. But that their Episcopall dignity hath added either any flame to their zeale, or any Nerves to their ability: we cannot beleave, nor can wee thinke they would have done lesse in that cause, though they had beene no Bishops.

But what if this be true of some Bishops in the Kingdome, is it true of all? are there not some, that have spent their Spirits in the opposition of Christ, as others have in the opposition of Antichrist? And are there none but Zealous, Religious Prelates in the Kingdome? Are there none upon whom the guilt of that may meritoriously be charged, which others have convincingly and meritoriously opposed? And are there not some Bishops in the Kingdome, that are so farre from opposing the Man of sinne, that even this Remonstrant is in danger of suffering under the name of Puritan for daring to call him by that Name, we doubt not but but this Remonstrant knowes there are.

But if he will against the light of his owne Conscience, beare up a knowne error out of private respects, (wee will not say these papers) but his owne conscience, shall one day be an evidence against him before the dreadfull Tribunal of the Almighty.

But

Pag. 35.

But there is yet a second thing, that should endear *Episcopacy*, and that is the careful, peaceable, painefull, conscionable managing of their Charges; to the great glory of God, and the comfort of his faithfull people. Which (in not seeming to urge) he urgeth to the full and beyond. This care, conscience, paines of our Bishops, is exercised and evidenced, either in their Preaching, or in their Ruling; for their Preaching, it is true, some few there are that Labour in the Word and Doctrine; whose persons in that respect wee honour: but the most are so farre from Preaching, that they rather discountenance, discourage, oppose, blasphemc Preaching.

Pag. 36.

It was a Non-preaching Bishop, that said of a preaching Bishop, He was a preaching Coxcombe. As for the discharge of their office of ruling, their entrusting their Chancellours, and other Officers, with their Visitations, and Courts (as ordinarily they doe, whiles themselves attend the Court) doth abundantly witnesse their care in it. The many and loud cries of the intolerable oppressions and tyrannies of their Court-proceedings witnesse their peaceableness, their unjust fees, exactions, commutations; witnesse their conscionableness in managing their Charges, to the great glory of God, and the comfort of his faithfull people.

And hence it is that so many at this day heare ill; (how deservedly, saith this Remonstrant, God knowes) and doe not your Honours know, and doth not this Remonstrant know? & doth not all of the nation (that will know any thing) know, how deservedly Some, nay, Most, nay, All the Bishops of this Nation heare ill, were it but onely for the late Canons and Oath? But why should the faults of some, diffuse the blame to all? Why? by your owne argument, that would extend the desires of some, to the Pavenage of All, and if it be a fault in the impetuous, and undistinguishing Vulgar, so to involve all, as to make Innocency it selfe a sinne; what is it in a Man able to distinguish, by the same Imputation, to shrowd sinne under Innocency: the sinne of many, under the Innocency of a few.

Pag. 36.

Pag. 36.

Pag. 37.

But have our Bishops indeed beene so carefull, painefull, conscionable, in managing their Charges? how is it then that there are such manifold scandalls of the inferiour Clergie presented to your Honours view, which he cannot mention without a bleeding heart; and yet could finde in his heart (if he knew how) to excuse them, and though he confesse them to be the shame and misery of our Church, yet is he not ashamed to plead their cause at your Honours BARRE; Onuphrim-like, that was the Advocate of every bad cause; and to excite you by Constantines example (in a different Cause alleadged) if not to suffer those Crimes, which himselfe calls hatefull, to passe unpunished, yet not to bring them to that open and publique punishment they have deserved.

But what, if pious Constantine (in his tender care to prevent the Divisions that the emulation of the Bishops of that age, that were enraged with a spirit of envy and faction, were kindling in the Church, lest by that means the Christian faith should be derided among the Heathens) did suppress their mutuall accusations, many of which might be but upon surmises; and that not in a court of Justice, but in an Ecclesiasticall Synode; shall this be urged before the highest Court of Justice upon Earth, to the patronizing of Notorious scandalls, and hatefull enormities, that are already proved by evidence of cleare witness.

Pag. 37.

But oh forbid to tell it in Gath, &c. What? the sinne; alas, that is done already; Doe wee not know, the drunkenesse, profanenesse, superstition, Popishnesse of the English Clergy rings at Rome already? yes undoubtedly; and there is no way to vindicate the Honour of our Nation, Ministry, Parliaments, Sovereigne, Religion, God; but by causing the punishment to ring as farre as the sinne hath done; that our adversaries that have triumphed in their sinne, may be confounded at their punishments. Doe not your Honours know, that the plaistering or palliating of these rotten members, will be a greater dishonour to the Nation and Church, then their cutting off; and that

that the personall acts of these *sonnes of Beliall*, being con-
nived at, become Nationall finnes?

But for this one fact of *Constantine*, wee humbly crave
your Honours leave to present to your wisdoms three
Texts of Scripture, *Ezek. 44. 12, 13. Because they mini-*
stred unto them before their Idolls, and caused the house of
Israell to fall into iniquitie, therefore have I lift up my hand
unto them, saith the Lord, and they shall beare their iniquitie.
And they shall not come neare unto mee, to doe the office of a
Priest unto mee, nor to come neare unto any of mine holy things
in the most holy place, &c.

The second is *Ierem. 48. 10. Cursed be he that doth the*
worke of the Lord negligently: and the third is, Judges 6. 31.
He that will plead for Baal, let him be put to death while it is
yet morning. Wee have no more to say in this; whether
it be best to walke after the President of Man, or the Pre-
script of God, your Honours can easily judge.

S E C T. XVII.

BUT stay, saith this Remonstrant, and indeed he might
well have stayed and spared the labour of his en-
suing discourse, about the Church of England, the Prelaticall
and the Antiprelaticall Church: but these Episcopall Men
deale as the Papists that dazzle the eyes, and astonish the
senses of poore people, with the glorious Name of the
Church, the Church; *The holy Mother the Church.* This is
the Gorgons head, as *Doctor White* saith, that hath inchan-
ted them, and held them in bondage to their Errors: a In his Pre-
face to his
Booke, called
The way to
the True
Church.
Solinus.
All their speech is of the Church, the Church; no mention
of the Scriptures, of God the Father; but all of the Mother
the Church. Much like as they write of certaine *Ethio-*
pians, that by reason they use no marriage, but promiscu-
ously company together, the children onely follow the
Mother, the Father and his name is in no request, but the
Mother hath all the reputation. So is it with the Author
of this Remonstrance, he styles himselfe, a Dutifull some
of the Church. And it hath beene a Custome of late times,

to cry up the holy *Mother the Church of England*, to call for absolute obedience to *holy Church*; till conformitie to the orders of *holy Church*; Neglecting in the meane tyme, *God the Father*; and the *holy Scripture*.

Pag. 39.

But if wee should now demand of them, what they meane by the *Church of England*, this *Author* seemes to be thunder-stricken at this *Question*; and calls the very *Question*, a new *Divinitie*; where he deales like such as holding great revenues by unjust *Titles*, will not suffer their *Titles* to be called in *Question*.

For it is apparent, *Ac si solaribus radiis descriptum esset* (to use *Tertullians* phrase) that the word *Church* is an *Equivocall* word, and hath as many severall acceptions as letters; and that *Dolus latet in universalibus*. And that by the *Church of England*; first by some of these men is meant onely the *Bishops*; or rather the two *Archbishops*; or more properly the *Archbishop of Canterbury*: Just as the *Jesuited Papists* resolve the *Church* and all the glorious *Titles* of it into the *Pope*; so doe these into the *Archbishop*, or at fullest, they understand it of the *Bishops* and their party met in *Convocation*; as the more ingenuous of the *Papists*, make the *Pope* and his *Cardinals* to be their *Church*: thus excluding all the *Christian people* and *Presbyters* of the *Kingdome*; as not worthy to be reckoned in the number of the *Church*.

And which is more strange, this *Author* in his *Simplicie* (as he truly saith) never heard, nor thought of any more *Churches* of *England* then one; and what then shall become of his *Diocesan Churches*, and *Diocesan Bishops*? And what shall wee thinke of *England*, when it was at *Heptarchy*, had it not then seven *Churches* when seven *Kings*? Or if the *Bounds* of a *Kingdome*, must constitute the *Limits* and *bounds* of a *Church*, why are not *England*, *Scotland*, and *Ireland*, all one *Church*? when they are happily united under one *gracious Monarch*, into one *Kingdome*. Wee reade in *Scripture*, of the *Churches* of *Judea*, and the *Churches* of *Galatia*; and why not the *Churches* of *England*: not that we deny the *Consecration*, or *Combination*

nation of Churches into a Provinciaall or Nationall Synode for the right ordering of them. But that there should bee no Church in England, but a Nationall Church: this is that which this Authour in his simplicity affirms, of which the very rehearfall is a refutation.

SECT. XVIII.

But there are two things with which this Remonstrance shuts up it selfe, which must not bee past without our Obeliskes.

First, he scoffes at the Antiprelaticall Church, and the Antiprelaticall Divisions: for our parts wee acknowledge no Antiprelaticall Church. But there are a company of men in the Kingdome of no meane rancke or quality, for Piety, Nobility, Learning, that stand up to beare witnesse against the Hierarchie (as it now stands:) their usurpations over Gods Church and Ministers, their cruell using of Gods people by their tyrannicall Governement: this we acknowledge: and if he call these the Antiprelaticall Church, we doubt not but your Honours will consider, that there are many Thousands in this Kingdome, and those pious and worthy persons: that thus doe and upon most just cause.

It was a speech of Erasmus, of Luther, *ut quisque vir est optimus, ita illius Scripseris minime offendi*, the better any man was the lesse offence hee tooke at Luthers writings: but wee may say the contrary of the Prelates, *ut quisque vir est Optimus, ita illorum factis magis offendi*. The better any man is, the more hee is offended at their dealings. And all that can bee objected against this party will bee like that in Tertullian, *Bonus vir Caius Sejus, sed malus tantum quia Antiprelaticus*.

*Tertull. ad
ver. Gent.*

But he upbraides us with our Divisions and Subdivisions, and so doe the Papists upbraid the Protestants with their Lutheranisme, Calvinisme, and Zuinglianisme. And this is that the heathens objected to the Christians, their Fractures were so many, they knew not which Religion

to chuse if they should turne Christians: And can it bee expected that the Church in any age should be free from divisions, when the times of the Apostles were not free? and the Apostle tells us, it must needes bee that there bee divisions: in *Greg. Naz.* dayes there were 600 Errours in the Church; doe these any waies derogate from the truth and worth of Christian Religion?

But as for the Divisions of the Antiprelaticall party, so odiously exaggerated by this Remonstrant: Let us assure your Honours, they have beene much fomented by the Prelates, whose practise hath beene according to that rule of *Machiavill: Divide & Impera*, and they have made these divisions, and afterwards complained of that which their Tyranny and Policy hath made. It is no wonder considering the pathes our Prelates have trod, that there are Divisions in the Nation. The wonder is our Divisions are no more, no greater; and wee doubt not but if they were of that gracious spirit, and so intirely affected to the peace of the Church as *Greg. Naz.* was, they would say as he did in the tumults of the people, *Mitte nas in mare, & non erit tempestas*; rather then they would hinder that sweet Concordance, and conspiration of minde unto a Governement that shall bee every way agreeable to the rule of Gods word, and profitable for the edification and flourishing of the Church.

Pag. 2.

Pag. 41.

A Second thing, wee cannot but take notice of; is the paines this *Authour* takes to advance his *Prelaticall Church*; and forgetting what hee had said in the beginning: that their party was so numerous, it could not be summed; tells us now, these severall thousands are *partially calculated*. But we doubt not but your Honours will consider that there may be *multi homines & pauci viri*. And that there are more against them then for them.

And whereas they pretend, that they differ from us only in a Ceremony or an Organ pipe, (which however is no contemptible difference) yet it will appeare that our differences are in point of a superiour Alloy. Though this Remonstrant braves it in his multiplied Querries.

Whaz

What are the bounds of this Church? what the distinction of, the professors and Religion? what grounds of faith? what new Creede doe they hold different from their Neighbours? what Scriptures? what Baptisme? what meanes of Salvation other then the rest? yet if hee pleased he might have silenced his owne Querres: but if hee will needs put us to the answer, we will resolve them one by one.

First, if hee aske what are the bounds of this Church, we answer him out of the sixt of their late founded Canons: where we finde the limits of this Prelaticall Church extend as as farre as from the high and lofty Promontory of Archbishops, to the *Terra incognita* of an, &c.

If what *Distinction of professors and Religion*; we answer their worshiping towards the East, and bowing towards the Altar, prostituting themselves in their approaches into Churches, placing all Religion in outward formalities are visible differences of these professors and their Religion.

If what *new Creede* they have, or what grounds of Faith differing from their Neighbours, we answer; Episcopacy by divine right is the first Article of their Creede. Absolute and blinde obedience to all the commandements of the Church (that is the Bishop and his Emissaries) election upon faith foreseene, the influence of workes into *Justification*; falling from grace, &c.

If what *Scripture*, we answer; the Apocrypha and unwritten Traditions.

If what *Baptisme*; a Baptisme of absolute Necessity unto salvation; and yet insufficient unto salvation: as not sealing grace to the taking away of sinne after Baptisme.

If what *Eucharist*; an Eucharist that must bee administered upon an Altar or a Table set Altar-wise, rayled in, an Eucharist in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its Administration the throne of God, the place of the Residence of the Almighty; and impresteth such a holinesse upon it as makes

makes it not onely capable but worthy of Adoration.

If what Christ? a Christ who hath given the same power of absolution to a Priest that himselfe hath.

If what Heaven? a heaven that hath a broad way leading thither, and is receptive of Drunkards, Swearers, Adulterers, &c. such a heaven as we may say of it, as the Indians said of the heaven of the Spaniards: unto that heaven which some of the Prelaticall Church living and dying in their scandalous sinnes, and hatefull enormities goe to, let our soules never enter.

If what meanes of salvation? wee answer, confession of sinnes to a Priest as the most absolute, undoubted, necessary, infallible meanes of Salvation.

Pag. 41.

Farre be it from us then to say with this Remonstrant, we doe fully agree in all these and all other Doctrinall and Prelatical points of Religion, & preach one and the same saving truths. Nay, wee must rather say as that holy Martyr did, *We thanke God we are none of you.*

Pag. 42.

Nor doe we because of this dissension feare the censure of uncharitableness from any but uncharitable men; But it is no usuall thing with the Prelats and their party, to charge such as protest against their corrupt opinions and waies with uncharitableness and Schisme, as the Papists do the Protestants, and as the Protestants do justly recriminate, and charge that Schisme upon the Papists; which they object to us. So may wee upon the Prelats: and if *Austin* may be Iudge, the Prelates are more Schismatickes then wee. *Quicumque (saith hee) invidens bonis, ut querant occasiones excludendi eos, aut degradandi, vel crimina sua sic defendere parati sunt (si objecta vel prodita fuerint) ut etiam conventiculorum congregationes vel Ecclesie perturbationes cogitent excitare, jam schismatici sunt.* Whosoever envie those that are good, & seeke occasions to exclude & degrade them, & are so ready to defend their faults, that rather then they will leave them, they will devise how to raise up troubles in the Church, and drive men into Conventicles and corners, they are the Schismatickes.

And

And that all the world may take notice what just cause wee have to complaine of Episcopacy, as it now stands, wee humbly crave leave to propound these *Queries.*

Queries about Episcopacy.

VV Hether it be tolerable in a Christian Church, that Lord Bishops should be held to be *Iure Divino*. And yet the Lords day by the same men to be but *Iure Humano*. And that the same persons should cry up *Altars* in stead of *Communion Tables*, and *Priests* in stead of *Ministers*, and yet not *Judaize*, when they will not suffer the Lords day to be called the Sabbath day, for feare of *Judaizing*. Whereas the word *Sabbath* is a generall word, signifying a day of rest, which is common as well to the Christian Sabbath, as to the Iewish Sabbath, and was also used by the Ancients, *Ruffinus in Psal. 47. Origen. Hom. 23. in Num. Gregory Nazian.*

Whether that assertion, No Bishop, No Kings, and no Ceremony, no Bishop, be not very prejudiciall to Kingly Authoritie? For it seemes to imply, that the Civill power depends upon the Spirituall, and is supported by Ceremonies and Bishops.

Whether seeing it hath beene proved that Bishops (as they are now asserted) are a meece humane Ordinance, it may not by the same Authoritie be abrogated, by which it was first established; especially, considering the long experience of the hurt they have done to Church and State.

Whether the advancing of Episcopacy into *Ius Divinum*, doth not make it a thing simply unlawfull to submit to that Government? Because that many conscientious men that have hitherto conformed to Ceremonies and Episcopacy, have done it upon this ground, as supposing that Authoritie did not make them matters of worship, but of Order and Decency, &c. And thus they satisfied their consciences in answering those Texts, *Colos. 2. 20.*

21, 22. *Mat. 15. 9.* But now since Episcopacy comes to be challenged as a Divine Ordinance, how shall wee be reſponſible to thoſe Texts. And is it not, as it is now aſſerted become an Idoll, and like the Brazen Serpent to be ground to powder?

5.

Whether there be any difference in the point of Episcopacy betweene *Ius Divinum* and *Ius Apostolicum*. Because we finde ſome claiming their ſtanding by *Ius Divinum*; others by *Ius Apostolicum*. But wee conceive that *Ius Apostolicum* properly taken, is all one with *Ius Divinum*. For *Ius Apostolicum* is ſuch a *Ius*, which is founded upon the Acts and Epiſtles of the Apoſtles, written by them ſo as to be a perpetuall Rule for the ſucceeding Adminiſtration of the Church, as this Author ſaith *pag. 20.* And this *Ius* is *Ius Divinum*, as well as *Apostolicum*. But if by *Ius Apostolicum*, they meane improperly (as ſome doe) ſuch things which are not recorded in the writings of the Apoſtles, but introduced, the Apoſtles being living, they cannot be rightly ſaid to be *jure Apostolico*, nor ſuch things which the Apoſtles did intend the Churches ſhould be bound unto. Neither is Episcopacy as it imports a ſuperioritie of power over a Presbyter, no not in this ſenſe *jure Apostolico*, as hath beene already proved, and might further be manifeſted by divers Testimonies, if need did require. Wee will onely inſtance in *Cassander*, a man famous for his immoderate moderation in controverted Points of Religion, who in his *Conſultat. Articul. 14.* hath this ſaying; *An Episcopatus inter ordines Eccleſiaſticos ponendus ſit, inter Theologos & Canonistas non convenit. Convenit autem inter omnes, in Apoſtolorum aetate inter Presbyterum & Episcopum nullum discrimen fuiſſe, &c.*

6.

Whether the diſtinction of *Beza*, betweene *Episcopus Divinus, Humanus, & Diabolicus*, be not worthy your Honours conſideration. By the Divine Biſhop, he meanes the Biſhop as he is taken in Scripture, which is one and the ſame with a Presbyter; By the humane Biſhop he meanes the Biſhop choſen by the Presbyters to be Preſident over them; and to rule with them by fixed Lawes

and

and Canons. By the Diabolicall Bishop he meanes, a Bishop with sole power of Ordination and Jurisdiction, Lording it over Gods heritage, and governing by his owne will and Authoritie. Which puts us in minde of the Painter that limmed two Pictures to the same proportion and figure; The one he reserved in secret, the other he exposeth to common view. And as the phantasie of beholders led them to censure any line or proportion as not done to the life, he intends it against himselfe. If any fault be found with the eyes, hand, foot, &c. he cherishes it, till at last the addition of every mans phantasie had defaced the first figure, and made that which was the Picture of a man, swell into a monster. Then bringing forth this and his other Picture, which he had reserved, he presented both to the people. And they, abhorring the former, and applauding the latter, he cryed; *Hanc populus fecit*. Thus the deformed one the people made. This lovely one I made. As the Painter of his painting, so in Bezaes sense it may be said of Bishops, God at first instituted Bishops, such as are all one with Presbyters; and such are amiable, honourable in all the Churches of God. But when men would be adding to Gods institution, what power, preeminence, Jurisdiction, Lordliness their phantasie suggested unto them, this divine Bishop, lost his Originall beauty, and became to be *humane*. And in conclusion (by these and other additions swelling into a Pope) *Diabolicus*. *in illo quod dicitur: non solum V*
Whether the Ancient Fathers when they called Peter, Marke, James, Timothy and Titus Bishops, did not speake according to the Language of the times, wherein they lived, rather then according to the strictest opinion of the word Bishop? And whether it be not true, which is here said in this booke, that they are called Bishops of Alexandria, Ephesus, Hierusalem, &c. in a very improper sense, because they abode at those places a longer time then at other places? For sure it is, if Christ made Peter and Iohn Apostles (which are Bishops over the whole world) and the Apostles made Marke, Timothy, and Titus Evangelists,

lists, &c. It seemes to us that it would have beene a great sinne in them to limit themselves to one particular Diocesse; and to leave that calling in which Christ had placed them.

8. Whether since Presbyters in Scripture are called *episcopi*, and *apostolici*, and that it is an office required at their hands, to rule and to governe, as hath beene proved in this Booke; the Bishops can without sinne arrogate the exercise of this power to themselves alone. And why may they not with the same lawfulnessse, inappropriate to themselves alone the Key of doctrine (which yet notwithstanding all would condemne) as well as the Key of Discipline, seeing that the whole power of the Keyes is given to Presbyters in Scripture as well as to Bishops; as appeares, *Mat. 16. 19.* where the power of the Keyes is promised to *Peter*, in the name of the rest of the Apostles, and their successors; and given to all the Apostles, and their successors, *Mat. 18. 19. Iohn 20. 23.* And that Presbyters succeed the Apostles, appeares not onely *Mat. 28. 20.* but also *Acts 20. 28.* where the Apostle ready to leave the Church of *Ephesus* commends the care of ruling and feeding it to the Elders of that Church. To this *Irenaeus* witnesseth, *lib. 4. cap. 43. 44.* Thus Bishop *Jerrell* against *Harding*, *Archie. 4. sect. 5. 6.* saith, that all Pastors have equall power of binding and loosing with *Peter*.

9. Whether since that Bishops assumed to themselves power temporall (to be Barons and to sit in Parliament, as Judges, and in Court of Star-Chamber, High-Commissions, and other Courts of Justice) and also power spirituall over Ministers and People to ordaine, silence, suspend, deprive, excommunicate, &c. their spirituall power be not as dangerous (though both be dangerous) and as much to be opposed as their temporall; 1. because the spirituall is over our consciences; the temporall but over our purses. 2. Because the Spirituall hath more influence into Gods Ordinances to defile them, then the temporall. 3. Because spirituall Judgements and evils are greater then

then other finnes. 4. because the Pope was Antichrist, before he did assume any temporall power. 5. Because the Spirituall is more inward and lesse discerned: and therefore it concernes all those that have Spirituall eyes and desire to worship God in spirit and truth to consider and endeavour to abrogate their Spirituall usurpations as well as their Temporall.

Whether *Aerius* be justly branded by *Epiphanius* and *Austin* for an Hereticke (as some report) for affirming Bishops and Presbyters to be of an equall power?

We say, as some report, for the truth is so, he is charged with heresie meerely and onely because hee was an *Arian*. As for his opinion of the parity of a Presbyter with a Bishop; this indeede is called by *Austin*, *pro-prium dogma Aerij*, the proper opinion of *Aerius*. And by *Epiphanius* it is called *Dogma furiosum* and *stolidum*, a mad and foolish opinion, but not an Heresie neither by the one nor the other. But let us suppose (as is commonly thought) that he was accounted an Heretike for this opinion: yet notwithstanding, that this was but the private opinion of *Epiphanius*, and borrowed out of him by *Austin*, and an opinion not to be allowed appears;

First because the same Authors condemne *Aerius* as much for reprehending and censuring the mentioning of the dead in the publique prayers, and the performing of good workes for the benefit of the dead. And also for the reprehending *stata jejunia*, and the keeping of the weeke before Easter as a solemne fast; which if worthy of condemnation, would bring in most of the reformed Churches into the censure of Heresie.

Secondly, because not onely Saint *Hierom* but *Austin* himselfe, *Sedulius*, *Primasius*, *Chrysostome*, *Theodore*, *Oecumenius*, *Theophilaſt*, were of the same opinion with *Aerius* (as *Michaell Medina*, observes in the Councell of *Trent*, and hath written *Lib. 1^o. de sac. hom. Origine*) and yet none of these deserving the name of Fooles, much lesse to be branded for Heretikes.

Thirdly, because no Counsell did ever condemne this

L

for

10.

Epiphanius
saith hee did
Arium ipsum
dogmatum
novitate supe-
rare.
Austin saith
in *Arianorum*
haeresin lapsus

Epiphan. ac-
cused him be-
cause hee said
that *super-*
stitum pre-
ces did not *opi-*
tulari eis qui
ex hac vita
discesserint.
And *Austin*
accused *Aerius*
because hee
said, *Non licet*
orare, vel of-
ferre pro mor-
tuis oblationem.

Whitaker re-
pon. (ad Cam-
pian. var. 10.
hath these
words:

*Aerium Epi-
phanus &
Augustinus in
hereticis nu-
merant, &
præter eos an-
tiqui pauci. Et
si Presbyterum
Episcopo equa-
re sit hereti-
cum, nihil Ca-
tholicam esse
potest. Cum
Aerio Hiero-
nymus de Pres-
byteris omnino
sensit. Illos
enim jure di-
vino Episcopis
æquales esse
statuit.*

11.

12.

*Sozomen hist.
lib. 6. cap. 10.*

13.

for Heresie; but on the contrary, *Concilium Aquisgra-
nens. sub Ludovico Pio Imp. 10. a. 816.* hath approved it
for true Divinity out of the Scripture: That Bishops and
Presbyters are equal, bringing the same texts that *Aerius*
doth, and which *Epiphanius* indeede undertakes to an-
swer; but how slightly let any indifferent Reader
Judge.

Whether the great Apostacy of the Church of Rome
hath not been, in swarving from the discipline of Christ.
as well as from the doctrine. For so it seemes by that text
2. *Thess. 2. 4.* And also, *Revel. 18. 7.* and diverts others.
And if so, then it much concernes all those that desire
the purity of the Church to consider, how near the disci-
pline of the Church of England borders upon Antichrist;
lest, while they indeavour to keepe out Antichrist from
entering by the doore of doctrine, they should suffer him
secretly to creepe in by the doore of discipline: especially
considering, what is heere said in this booke: That
by their owne confession, *the discipline of the Church of En-
gland is the same with the discipline of the Church of Rome.*

Whether Episcopacy bee not made a place of Dignity,
rather then Duty, and desired only for the great revenues
of the place? And whether, if the largeness of their re-
venues were taken away, Bishops would not decline the
great burden and charge of soules necessarily annexed
to their places; as much as the ancient Bishops did, who
hid themselves, that they might not bee made Bishoppes
and cut off their eares, rather then they would bee made
Bishops: whereas now Bishops cut off the eares of those
that speake against their Bishopricks.

How it comes to passe, that in England there is such
increase of Popery, superstition, Arminianisme, and pro-
fanenesse more then in other reformed Churches? Doth
not the root of these disorders proceed from the Bishoppes
and their adherents, being forced to hold correspondence
with Rome, to uphold their greatnesse, and their Courts
and Canons, wherein they symbolize with Rome? And
whether it bee not to be feared, that they will rather con-
sent

sent to the bringing in of Popery, for the upholding of their dignities, then part with their dignities for the upholding of Religion?

Why should England that is one of the chiefeſt Kingdomes in Europe, that ſeparates from Antichriſt, maintaine and defend a diſcipline different from all other reformed Churches, which ſtand in the like ſeparation? And whether the continuance in this diſcipline will not at laſt bring us to the communion with Rome, from which we are ſeparated, and to ſeparation from the other reformed Churches, unto which wee are united?

Whether it bee fit, that the name Biſhop, which in Scripture is common to the Presbyters with the Biſhops (And not onely in Scripture, but alſo in Antiquitie for ſome hundreds of yeares) ſhould ſtill bee appropriated to Biſhops, and ingroſſed by them, and not rather to bee made common to all Presbyters? and the rather be-
cauſe:

First wee finde by woefull experience that the great Equivocation that lyeth in the name Biſhop hath bene and is at this day a great prop and pillar to uphold Lordly Prelacy, for this is the great *Goliath*, the maſter-peece, and indeede the onely argument with which they thinke to ſilence all oppoſers: To wit, the antiquity of Episcopacie, that it hath continued in the Church of Chriſt for 1500. yeares, &c. which argument is cited by this Remonſtrant *ad nauſeam uſque & uſque*. Now it is evident that this argument is a *Paralogiſme*, depending upon the Equivocation of the name Biſhop. For Biſhops in the Apoſtles time were the ſame which Presbyters in name and office, and ſo for a good while after. And then afterwards they came to be diſtinguiſhed. The Biſhops of the Primitive times differed as much from ours now, as Rome ancient from Rome at this day, as hath bene ſufficiently declared in this booke. And the beſt way to confute this argument, is by bringing in a Community of the Name Biſhop to a Presbyter as well as to a Biſhop.

Secondly, because wee finde that the late innovations which have so much disturbed the peace & purity of our Church, did first beginne with the alteration of words; & by changing the word Table into the word Altar; and the word Minister, into the word Priest; and the word Sacrament into the word Sacrifice, have endeavored to bring in the Popish Masse. And the Apostle exhorts us, *2 Tim. 1. 13. To hold fast the forme of sound words*: and *1 Tim. 6. 20. to avoide the prophane novelties of words*. Upon which Text we will onely mention what the R hemists have commented, which we conceive to be worthy consideration (*Nam instruunt nos non solum docentes, sed etiam errantes*) The Church of God hath alwaies beene as diligent to resist Novelties of words, as her adversaries are busie to invent them, for which cause shee will not have us communicate with them, nor follow their fashion and phraze newly invented, though in the nature of the words sometimes there be no harme. Let us keepe our forefathers words, & we shal easily keepe our old and true faith, that we had of the first Christians: let them say Amendement, abstinence, the Lords Supper, the Communion Table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning Prayer, Evening Prayer and the rest, as they will. Let us avoide those novelties of words, according to the Apostles prescript, and keepe the old termes, Penance, Fast, Priest, Church, Bishop, Masse, Mattin, Evensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Halleluia, Amen; Lent, Palme-Sunday, Christmasse, and the words will bring us to the faith of our first Apostles, and condemne these new Apostates, new faith and phraze.

Quest. 16.

Whether having proved that God never set such a government in his Church as our Episcopall Government is, we may lawfully any longer bee subject unto it, be present at their Courts, obey their injunctions, and especially be instruments in publishing, and executing their Excommunications and Absolutions?

And thus we have given (as we hope) a sufficient answer, and as brieft as the matter would permit, to *The Remonstrant*. With whom, though we agree not in opinion touching *Episcopacy* and *Liturgie*; yet wee fully consent with him, to pray unto Almighty God, *Who is great in power, and infinite in wisdom*, to powre downe upon the whole *Honourable Assembly*, the Spirit of wisdom and understanding, the spirit of Councell and might, the spirit of knowledge and of the feare of the Lord. That you may be able to discern betwixt things that differ; separate betweene the precious and the vile, purely purge away our drosse, and take away all our tinne; roots out every plant that is not of our heavenly Fathers planting.

That so you may raise up the foundations of many generations, and be called *The Repairers of breaches*, and *Restorers of paths to dwell in*. Even so,

Amen.

F I N I S.

211



A POSTSCRIPT.

THough wee might have added much light and beauty to our Discourse, by inserting varietie of Histories upon severall occasions given us in the *Remonstrance*, the answer whereof we have undertaken; especially where it speakes of the *bonny and gracious Munificence of Religious Princes* toward the *Bishops*, yet unwilling to breake the thread of our discourse, and its connection with the *Remonstrance*, by so large a digression as the whole series of History producible to our purpose, would extend unto: Wee have chosen rather to subjoyne by way of *appendix*, an historical Narration of those bitter fruits, *Pride, Rebellion, Treason, Unthankfulnessse, &c.* which have issued from *Episcopacy*, while it hath stood under the continued influences of Sovereigne goodnesse. Which Narration would fill a volume, but wee will bound our selves unto the Stories of this Kingdome, and that revolution of time which hath passed over us since the erection of the *See of Canterbury*. And because in most things the beginning is observed to be a presage of that which followes, let their Founder *Austin the Monke* come first to be considered. Whom wee may justly account to have bene such to the English, as the *Arrian Bishops* were of old to the *Goths*, and the *Jesuites* now among the *Indians*, who of *Pagans* have made but *Arrians* and *Papists*. His ignorance in the Gospell which he preached is scene in his idle and *Judaicall Consultations* with the *Pope*, about things cleane and uncleane; his proud demeanour toward the *British Clergy* appeares in his coun-

*Bed.
Holinsb.
Speed.*

fell called about no solid point of faith, but celebration of Easter, where having troubled and threatened the Churches of Wales, and afterwards of Scotland, about Romish Ceremonies, he is said in fine to have beene the flurter up of *Ethelbert*, by meanes of the Northumbrian King, to the slaughter of twelve hundred of those poore laborious Monkes of Bangor. His Successors busied in nothing but urging and instituting Ceremonies, and maintaining precedency we passe over.

Holinsh. out Till *Dunstan*, the Sainted Prelate, who of a frantick
of Capgrave. Necromancer, and suspected fornicator, was thorn a
Osborn, Hig- Monk, and afterwards made a Bishop. His worthy deeds
den. are noted by *Speed* to have beene the cheating King *Edred* of the treasure committed to his keeping; the prohibiting of marriage, to the increasing of all filthinesse in the Clergy of those times; as the long Oration of King *Edgar* in *Stow* well testifies.

Edw. Conf. In *Edward* the Confessors dayes, *Robert* the Norman no sooner Archbishop of Canterbury, but setting the King and Earle *Godwine* at variance for private revenge broached a civill warre, till the Archbishop was banisht.

Holinsh. 191 Now *William* the Conquerour had set up *Laufank* Bi-
Will. Conq. shop of Canterbury, who to requite him spent his faithfull service to the Pope *Gregorie* in perswading the King to subiect himselfe and his state to the Papacy: as himselfe writes to the Pope, *suasi, sed non persuasi.*

Will. Ruf. The treason of *Anselm* to *Rufus* was notorious, who not content to withstand the King obstinately in money matters made suit to fetch his Pall or investiture of Archiepiscopacy from Rome, which the King denying as flat against his regall Sovereigntie, he went without his leave, and for his Romish good service received great honour from the Pope, by being seated at his right foot in a Synod, with these words, *Includimus hunc in orbe nostro tanquam alterius orbis Papam.* Whence perhaps it is that the Sea of Canterbury hath asserted a Patriarchy in our dayes. This *Anselm* also condemned the married Clergie.

Henry

Henry the first reigning, the same *Anselm* deprived those Prelates that had beene invested by the King, and all the Kingdome is vext with one Prelate, who the second time betakes himselfe to his old fortresse at Rome, till the King was faine to yeeld. Which done, and the Archbishop returned, spends the rest of his dayes in a long contention and unchristian jangling with *Tork* about Primacie. Which ended not so, but grew as hot betweene *Tork* and London, as Dean to Canterbury, striving for the upper seat at dinner, till the King seeing their odious pride, put them both out of dores. *Holinsh. 37.*

To speake of *Ralf* and *Thurstan*, the next Archbishops, pursuing the same quarrell, were tedious, as it was no small molestation to the King and Kingdome, *Thurstan* refusing to stand to the Kings doom, and wins the day, or else the King must be accus't by the Pope; which further animates him to try the mastery with *William* next Archbishop of Canterbury, and no man can end it but their Father the Pope, for which they travell to Rome. In the meane while, marriage is sharply decreed against, *Speed 448* and the Legate *Cremonensis*, the declamer against matrimony taken with a strumpet the same night. *Holinsh. 38.*

In King *Stephen*'s Reigne, the haughty Bishops of Canterbury and Winchester bandy about precedency; and to Rome to end the duell. *Theobald* goes to Rome against the Kings will; interdicts the Realme, and the King forc't to suffer it; till refusing to crowne *Eustace* the Kings sonne, because the Pope had so commanded, he flies againe. *K. Stephen?*

Becket's pride and outrageous treasons are too manifest; Henry 2^d resigning the Kings gift of his Archbishoprick to receive it of the Pope; requiring the Custody of Rochester Castle, and the Tower of London, as belonging to his Seignorie. Protects murdering Priests from the temporall sword; standing stiffly for the liberties and dignities of Clerkes, but little to chastise their vices, which besides other crying finnes, were above a hundred murders since Henry the seconds crowning, till that time: to maintaine *Speed. 467.*
out of N. H. brigens.

Yet this mans
life is lately
printed in En-
glish as a thing
to be imitated.
Holinsh. 70.

Speed. 469.

which, most of the Bishops conspire, till terror of the King made them shrink ; but *Becket* obdures, denies that the King of Englands Courts have authoritie to judge him. And thus was this noble King disquieted by an insolent traytor, in habit of a Bishop, a great part of his Reigne; the land in uproar; many excommunicate, and accursed. France and England set to warre, and the King himselfe curbed, and controlled; and lastly, disciplin'd by the Bishops and Monkes, first with a bare foot penance, that drew blood from his feet, and lastly, with fourescore lashes on his anointed body with rods.

In the same Kings time it was that the Archbishop of York, striving to sit above Canterbury, squatts him down on his lap, whence with many a cuffe he was throwne downe.

*Richard 1.
Pag. 129.*

130.

132.

Next the pride of *W. Longchamp*, Bishop of Elie, was notorious, who would ride with a thousand horse, and of a Governour in the Kings absence, became a Tyrant; for which flying in womans apparell he was taken.

144.

K. John.

To this succeeds contention between Canterbury and York, about carriage of their crosses, and Rome appeal'd to: the Bishop of Durham buyes an Earldome.

Speed. 503.

No sooner another King, but *Hubert* another Archbishop to vex him, and lest that were not enough, made Chancellor of England. And besides him, *Geffrey* of York, who refusing to pay a Subsidy within his precincts, and therefore all his temporalities seiz'd; excommunicates the Sheriffe, beats the Kings officers, and interdicts his whole Province. *Hubert* outbraves the King in Christ-masse house-keeping: hinders King *John* by his Legantine power from recovering Normandy. After him *Stephen Langton*, set up by the Pope in spite of the King, who opposing such an affront, falls under an interdict, with his whole Land; and at the suit of his Archbishop to the Pope, is depos'd by Papall Sentence; his Kingdome given to *Philip* the French King, *Langtons* friends, and lastly resignes, and enfeuds his Crowne to the Pope.

Speed. 509.

After

After this tragical *Stephen*, the fray which *Barnes*,
the next Archbishop but one had with the Canons of
Saint *Bartholomews* is as pleasant; the tearing of Hoods
and Cowles; the miring of Copes; the flying about of
waxe Candles; and Censers in the scuffle cannot bee
imagined without mirth; as his oathes were loved in
this bickering, so his curses were as vehement in the con-
tention with the Bishop of *Winchester* for a slight occasi-
on. But now the Bishops had turned their contesting
into base and servile flatteries, to advance themselves on
the ruine of the Subjects. For *Peter de Rupibus* Bishop of
Winchester perswading the King to displace English Offi-
cers and substitute Poictovines, and telling the Lords to
their faces, that there were no Peeres in *England*, as in
France, but that the King might doe what he would, and
by whom hee would, became a firebrand to the civill
warres that followed.

In this time *Peckham* Archbishop of *Can*, in a Synod was
tempering with the Kings liberties, but being threatened
defitted. But his successor *Winchelsey* on occasion of Subsi-
dies demanded of the Clergy, made answer, that having
two Lords, one Spirituall, the other Temporall, he ought
rather to obey the Spirituall governour the Pope, but that
he would send to the Pope, to know his pleasure, and so
persisted even to beggerie. The Bishop of *Durham* also
cited by the King flies to *Rome*.

In the deposing of this King who more forward then
the Bishop of *Hereford*, winesse his Sermon at *Oxford*,
my head, my head ake, concluding that an aking, and
sicke head of a King was to bee taken off without further
physicke.

John the Archbishop of *Canterbury*, suspected to hinder
the Kings glorious victories in *Flanders*, and *France*, by
stopping the conveyance of moneys committed to his
charge, conspiring therein with the Pope. But not long
after was constituted that fatall *premunire*, which was the
first nipping of their courage, to seeke aide at *Rome*. And
next to that, the wide wounds that *Wickliffe* made in
their

Hen. 3.

Stow 188.

Hol. 247.

Speed 529.

530.

Edward 1.

Hol. 280.

Hol. 201.

Hol. 325.

Edward 2.

Speed 574.

Edward 3.

Speed 586.

Hol. 409.

- their sides. From which time they have been falling, and thenceforth all the smoke, that they could vomit, was turned against the rising light of pure doctrine.
- Richard 2.* Yet could not their pride misse occasion to set other mischiefs on foot. For the Citizens of London rising to apprehend a riotous servant of the Bishop of Salisbury then Lord Treasurer, who with his fellowes stood on his guard in the Bishops house, were by the Bishop, who maintained the riot of his servant, so complained of, that the King therewith seized on their liberties, and set a government over the cite. And who knowes not, that *Thomas Arundell* Archbishop of *Canterbury* was a chiefe instrument, and agent in deposing King *Richard*, as his actions and Sermon well declares.
- Henry 4.* The like intended the Abbot of *Westminster* to *Henry* the fourth, who for no other reason, but because he suspected, that the King did not favour the wealth of the Church, drew into a most horrible conspiracie the Barres of *Kent*, *Rutland*, and *Salisbury*, to kill the King in a tournament at *Oxford*, who yet notwithstanding was a man that professed to leave the Church in better state then he found it. For all this, soone after is *Richard Scrop* Archbishop of *York* in the field against him, the chiefe actor of the rebellious party.
- Henry 5.* In these times *Thomas Arundell* a great persecutor of the Gospel preached by *Wifeles* followers dies a fearefull death, his tongue so swelling within his mouth, that he must of necessity starve. His successor *Chicheley* nothing milder diverts the King, that was looking two needelic into the superfluous renews of the Church, to a bloody warre.
- Henry 6.* All the famous conquests which *Henry* the fifth had made in *France* were lost by a civill dissension in *England*, which sprung first from the haughtie pride of *Beaufort* Bishop and Cardinall of *Winchester*, and the Archbishop of *York* against the Protector *Speed* 674. In the civill warres the Archbishop sides with the Earle of *Warwicke* and *March* in *Kent*, *Speed*, 682.

Edward

Edward the fourth, *Mentworth* Archbishop of *Edward 4.*
Yorke, one of the chiefe conspirators with *Mentworth*
 against *Edward* the fourth; and afterwards his lay-
 lor, being by *Warwickes* treason committed to this
 Bishop.

In *Edward* the fiftys time, the Archbishop of *Yorke* *Edward 5.*
 was, though perhaps unwittingly (yet by a certaine
 fate of Prelacie) the unhappie instrument of pulling
 the young Duke of *Yorke* out of Sanctuary, into his
 cruell uncles hands.

Things being settled in such a peace, as after the *Richard 3.*
 bloodie brawles was to the afflicted Realme howso-
 ever acceptable, though not such, as might bee wi-
 shed: *Alston* Bishop of *Sly*, enticing the Duke of
Buckingham to take the Crowne, which ruin'd him,
 opened the vaines of the poore subjects to bleede
 afresh.

The intollerable pride, extortion, bribery, luxurie
 of *Wolsey* Archbishop of *Yorke* who can bee ignorant
 of selling dispensations by his power. Legantine for
 all offences, insulting over the Dukes and Peeres; of
 whom some hee brought to destruction by bloody
 policies, playing with State affaires according to his
 humour, or benefit: causing *Turnay* got with the
 blood of many a good Souldier, to bee rendred at the
 French Kings secret request to him; not without
 bribes; with whom one while siding, another while
 with the Emperour, hee sold the honour and peace
 of *England* at what rates he pleased; and other crimes
 to bee seene in the Articles against him. *Hol. 912.*
 and against all the Bishops in generall. 911. which
 when the Parliament sought to remedie, being most
 excessive extortion in the Ecclesiasticall Courts, the
 Bishops cry out; sacriledge, the Church goes to ru-
 ine, as it did in *Bohem*, with the Schisme of the *Hussites*,
7bid. After this, though the Bishops ceased to bee
 Papists; for they preached against the Popes Supre-
 macie,

Henry 8.
Hol. 845.
 462.

Speed 784.

Hol. 992.

Speed 792.

Speed

Statut Hen.

8. Anno

33. cap. 5.

Edward 6.

macie, to please the King, yet they ceased not to oppose the Gospel, causing *Tindals* translation to be burnt, yet they agreed to the suppressing of Monasteries, leaving their revenewes to the King, to make way for the fixe bloodie Articles which proceedings with all crueltie of inquisition are set downe *Hollinsb. pag. 946.* till they were repealed the second of *Edward* the sixth, stopping in the meane while the cause of reformation well begunne by the Lord *Cromwell.* And this mischief was wrought by *Steven Gardiner* Bishop of *Winchester.* The fixe Articles are set downe in *Speed, pag. 792.*

The Archbishop of *Saint Andrewes,* his hindring of *Englands* and *Scotland*s union, for feare of reformation, *Speed. 794.*

As for the dayes of King *Edward* the sixth, wee cannot but acknowledge to the glory of the rich mercy of God, that there was a great reformation of Religion made even to admiration. And yet notwithstanding we do much dislike the humour of those, that cry up those dayes as a compleate patterne of reformation, and that endeavour to reduce our religion to the first times of King *Edward,* which wee conceive were comparatively very imperfect, there being foure impediments which did much hinder that blessed worke.

The three rebellions. One in *Henry* the eighths time, by the Priests of *Lincolne* and *Yorke*shire, for that reformation which *Cromwell* had made. The other two in King *Edwards* dayes. One in *Cornewall,* the other in *Yorke*shire.

2. The strife that arose suddenly amongst the Peeres emulating one anothers honour. *Speed pag. 837.*

3. The violent opposition of the Popish Bishops which made *Martin Bucer* write to King *Edward* in his booke *de Regno Christi, Lib. 2. cap. 1.* and say, your Majesty doth see, that this restoring againe the Kingdome of Christ,

Christ, which we require, yea which the salvation of us all requireth, may in no wise bee expected to come from the Bishops, seeing there be so few among them which doe understand the power and proper offices of this Kingdome; and very many of them by all meanes (which possibly they can and dare) either oppose themselves against it, or defer and hinder it.

The deficiency of zeale and courage even in those Bishops who afterwards proved Martyrs, witnesseth the sharpe contention of *Ridley* against *Hooper*, for the ceremonies. And the importunate suite of *Cranmer* and *Ridley* for tolleration of the Masse for the Kings sister, which was rejected by the Kings, not onely reasons, but teares; whereby the young King shewed more zeale then his best Bishops. 839.

The inhumane butcheries, blood-sheddings, and cruelties of *Gardiner*, *Bonner*, and the rest of the Bishops in *Queene Maries* dayes are so fresh in every mans memory, as that we conceive it a thing altogether unnecessary to make mention of them. Only we feare least the guilt of the blood then shed should yet remaine to be required at the hands of this nation, because it hath not publikely indeavored to appease the wrath of God by a generall and solemne humiliation for it.

What the practises of the Prelates have beene ever since, from the beginning of *Queene Elizabeth* to this present day would fill a volume (like *Ezekiels* roule) with lamentation, mourning and woe to record. For it hath beene their great designe to hinder all further reformation; to bring in doctrines of Popery, Arminianisme and Libertinisme, to maintaine, propagate and much increase the burden of humane ceremonies: to keepe out, and beate downe the preaching of the word, to silence the faithfull Preachers of it, to oppose and persecute the most zealous professors, and to turne

all religion into a pompous outside. And to tread
 downe the power of godlinesse. Inſomuch as it is
 come to an ordinary Proverb, that when any thing is
 ſpoyled we uſe to ſay; *The Biſhops foot hath bene in it.*
 And in all this (and much more which might be ſai l)
 fulfilling Biſhop Bonners Propheſie, who when he ſaw
 that in King Edwards reformation, there was a reſer-
 vation of ceremonies and Hierarchy is credibly re-
 ported to have uſed theſe words; *Since they have*
begunne to taſt of our braath, it will not
bee long ere they will eaſe of
our Beefe.

FINIS.

